HEROES OF EUROPEAN HISTORY

LOUISE CREIGHTON

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HEROES OF EUROPEAN HISTORY

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CHARLES THE GREAT (from the Painting by Albrecht Dürer)

HEROES OF EUROPEAN HISTORY

BY

LOUISE CREIGHTON

AUTHOR OF "A FIRST HISTORY OF ENGLAND"
"A FIRST HISTORY OF FRANCE"
ETC. ETC.

WITH 43 ILLUSTRATIONS AND 7 MAPS

NEW IMPRESSION

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PREFACE

In this little book an attempt is made to give an idea of the general progress of European history by a series of sketches of leading personages and events. It is hoped that by carrying the narrative from the earliest times down to modern days, some idea of the continuity of history may be given. A knowledge of the elementary facts of English history is presupposed, and therefore no sketches of leading Englishmen are included. So far as possible no names or events are mentioned without explanation, but the usefulness of the book will be much increased by further explanations on the part of the teacher, who should use it not only as a reading-book but as a text for a lesson.

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HEROES OF EUROPEAN HISTORY

PART I

THE BEGINNINGS OF EUROPEAN CIVILISATION

CHAPTER I

THE GREATNESS OF ATHENS

Principal Dates:

500–494 B.C. Ionian Revolt against Persia.
493 B.C. The Piræus fortified.
490 B.C. The Battle of Marathon.

The Aryan Peoples.—When we first begin to know anything about Europe, we do not find it divided up into nations as it is now. The history of Egypt and India and China goes back to many hundreds of years before the birth of Christ, when Europe was still peopled only by wild, wandering tribes.

The nations that have made Europe great, as well as the chief nations of Asia, the Hindoos and the Persians, were once upon a time all one people living in the middle of Asia: to this people the name of Aryan has been given. History tells us nothing about the Aryans in their early home. It is because all the Aryan nations have the same words for the common things of life, that we know that they were once one people. They passed out from their first home south-

wards into India and westwards into Europe. There the first who made themselves a great people were the Greeks, or the Hellenes, as they called themselves.

The Greeks.—The Greeks were a quick and clever people. All that they tried to do they did so well that we still look back to them as our great teachers in many things. Greece is broken up by mountains, and surrounded by the sea, which cuts up the coast into many gulfs and bays. The Greeks early took to trade, for there were many quiet harbours where their boats could shelter from the sudden storms, and the sailor could easily guide his course by the stars in the clear southern skies. The two chief tribes of the Greeks were the Dorians, who settled mostly in the mountains, and the Ionians, who settled on the coast of Greece and also on the neighbouring islands and the opposite coast. The common name Ionia was given to their settlements.

Though they belonged to the same race and spoke the same language, the Greeks did not have one government. The mountain ridges broke up the country into many different states. Sometimes the villages in one valley joined together to make one state, or one city rather larger than the others ruled over the neighbouring villages. Most of the little states were at first ruled by kings, but many of them became in time democracies, that is, the people (*demos* in Greek) themselves managed their affairs.

Athens, the most famous of the Ionian states, was a democracy; there every free citizen had a share in the government. But besides the free citizens there were a great many slaves who did all the hard work and who had no rights.

The Persian Invasion. — About 500 B.C. the Greek peoples were threatened with a great danger, which seemed likely to destroy them altogether. We read in the Bible about the great kings of Persia, who conquered all the nations near them. One of the greatest of these kings, Darius, made the cities of Ionia own him as their lord. But after a while Ionia rose against him, and Athens sent some ships to help the Ionians in their struggles. This made Darius angry, and when he had crushed Ionia he determined to punish Athens.

The chief citizen in Athens at that time was Themistokles. He saw how strong Athens could make herself if she would turn into docks the beautiful natural harbours on the Piræus, the promontory near the city. There many ships might be built, and a great fleet could lie safe. He persuaded the citizens to begin the works which later made it possible for Athens to own a mighty fleet of ships both for trade and war. But his works were interrupted by the terrible news of the coming of the Persians.

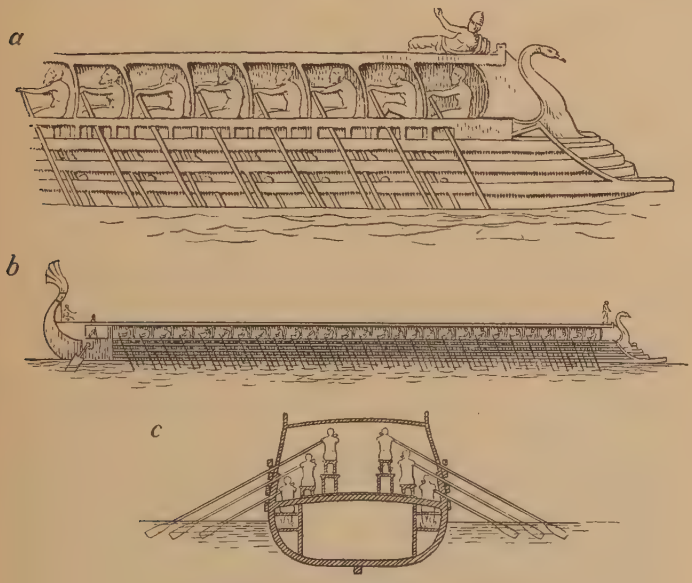
It was a dreadful thing for Athens to hear that the fleet of the great King was crossing the sea bearing an army with orders utterly to destroy their town. There were some who said that it was hopeless to resist; other cities that had dared to stand against the Persians had been rased to the ground, and their inhabitants carried away in chains to Persia. But Themistokles said that if only the Greeks would join together, they might resist the Persians. He sent messengers to the other cities to ask them to join with Athens against the common foe. The Greeks were divided by many jealousies and had not learnt to stand together. But many brave men, lovers of

liberty, came to Athens to help in the struggle, and amongst them a famous soldier Miltiades. He had been born in Athens, but had gone away to win lands and riches for himself. His fame was so great that he was made a general in the Athenian army, and all the other generals agreed to follow him.

The Battle of Marathon (B.C. 490).—The citizens were ordered to get ready for battle, and they marched out towards the place where the Persians had landed, near the plain of Marathon.

Miltiades was eager to fight at once before the cowardly ones amongst the citizens should betray Athens to the Persians. He led his little army, 9000 citizens of Athens followed by their slaves bearing their shields, out from the city, and paused on the hills, whence they could see encamped on the plain of Marathon below, the hosts of the Persians, ten times greater in number, who had just landed from their ships. It was then that the Athenians were greatly cheered by the arrival of 1000 men from the little city of Platæa, who came ready to conquer or die with them. For nine days the armies remained encamped opposite one another, and then Miltiades ordered the attack. The men marched steadily till they were near the enemy, and then shouting their battle-cry they rushed upon them. The Persians thought they were madmen, and had not time to range themselves in order and shoot their arrows before the Greeks closed with them, fighting hand to hand, so that each man had a chance to show his courage and his skill. The centre of the Persian army stood firm, but the Athenians and Platæans placed by Miltiades in the wings of his army, drove the enemy before them, till Miltiades bade them leave the pursuit

and attack the centre of the Persians from behind. Then the Persians were driven to flight. The plain was surrounded by morasses, and many were slain as they struggled in the marshy ground. Others escaped to the ships, and many perished in the



A Trireme (Ancient Greek Warship)

a. A Portion of a Trireme, from a Relief in the Akropolis Museum, Athens.
b. A Trireme, reconstructed.
c. A Cross-section of a Trireme showing position of rowers.

water whilst trying to get on board. Six thousand Persians were slain, but the Athenians lost only 192.

It is sad to think that even in her great trial there were traitors in Athens. A bright shield was raised on a mountain as a signal to the Persians that there were no soldiers left in the city. Miltiades saw

it and quickly marched his army back to Athens. When the Persian fleet arrived hoping to take the city unawares, they found the army drawn up on the shore waiting for them. So they sailed away without attempting to land and Athens was saved.

Themistokles knew that the danger was not over, and that the Persians would return. He saw that though it would be difficult to beat the Persians on land, with a strong fleet Athens might beat them by sea. He persuaded the Athenians to spend much money on building ships, and encouraged the people in every way to take to trade and so learn to be good

sailors. In ten years Athens built a fleet of 200 triremes, as the ships of those days were called, because they were driven through the water by three rows of men with oars. There were splendid harbours round the Piræus, and a busy trading town sprang up on the shore.

CHAPTER II

THE GREATNESS OF SPARTA

Principal Dates:

480 B.C. The Invasion of Xerxes.
480 B.C. Leonidas at Thermopylæ.
480 B.C. The Battle of Salamis.
479 B.C. The Battle of Platæa.

The Spartans.—Whilst the Ionians settled near the sea, the Dorians, the other chief Greek tribe, settled on the mountains and in the Peloponnesus, the Greek peninsula. They were hardy and warlike, and conquered the fertile lands amongst the mountains and made the inhabitants their slaves. They also fought against one another, and Sparta made herself the chief amongst the Dorian states. Sparta lay in a fertile valley, cut off from the outside world. All the Spartans were brought up as soldiers. They were only few compared with the other people in the country, and to remain the masters they must know how to fight well. The work in the fields was done by slaves, called helots; the Spartans spent all their time in military exercises. The boys at the age of seven were taken from their homes to live, under stern rules, in the camp amongst the soldiers. Their time was spent in drill and gymnastics; a weakly boy was considered useless and was not

allowed to live. The boys had to bear many hardships and even severe floggings without complaint, and the food of men and boys alike was very plain. The only change from the life of the camp was hunting in the mountains; no Spartan was allowed to trade. The women were as hardy as the men, and able to keep the helots in order when the men were away. They would have felt it the greatest disgrace to have sons who could not bear pain or face death bravely.

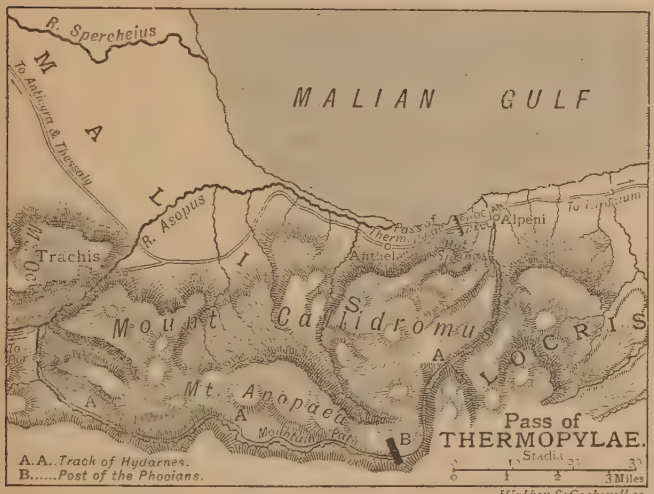
Sparta was like a great village, without walls or fine buildings. According to an old custom there were always two kings to rule the state. When a new law was to be made all the Spartans were called into the market-place, and they shouted either yes or no according as they liked the law or not.

The Invasion of Xerxes (B.C. 480).—When all Greece was threatened by the Persians, the Athenians persuaded the Spartans to help them to unite the Greeks against this terrible enemy. News came that Xerxes, the successor of Darius, was drawing near from the north with an immense army. He had two bridges of boats built over the Hellespont, the narrow straits between Europe and Asia. During seven days and nights the mighty host marched over the bridges, whilst Xerxes watched them from the heights above, seated on a marble throne.

Thermopylæ.—Sparta and Athens had bidden men from all the Greek states meet at Corinth to decide how Xerxes could be resisted. Many were too frightened or too jealous of Sparta and Athens to help, but others promised men and ships. Athens allowed Sparta to take the command both on sea and land.

It was decided to stop the Persian advance at

Thermopylæ, where the only road by which Greece could be entered passed between steep mountains and the sea. Here a small army might stay the advance of large numbers. The defence of Thermopylæ was given to the Spartans, but they were slow and hesitating. They said that as it was the time of their great religious festivals, their soldiers could not leave Sparta.



One of their kings, Leonidas, was sent to Thermopylæ with only 300 men. Some Greeks from the neighbourhood joined him, and Leonidas, a brave and skilful general, prepared to defend the pass. He set his allies, the Phokians, to watch a path over the mountains by which men might climb round without going through the pass below.

Xerxes encamped within an hour's march of the pass and waited, expecting the Spartans to retreat in

terror. But instead, the Persians saw the Spartans in front of their camp practising their gymnastics, and adorning their long hair as if for a festival. On the fifth day, Xerxes bade his men drive out these saucy Greeks. For two days his choicest troops hurled themselves in vain against the brave little band. Numbers were of no use in the narrow space between the mountains and the marshes by the sea. The Greek spears never missed their aim, whilst their bronze armour kept off the Persian arrows. But a countryman told Xerxes of the mountain path, and agreed to lead a body of men by night over the mountains. In the early morning the careless Phokians were awakened by the trampling of the enemy, and were soon driven to flight. Then the Persians came down and attacked the Spartans from behind. Leonidas heard of their coming whilst there was still time for retreat. He told those of his allies who wished, to go away, but some stayed to die with him. From both sides the Persians pressed upon the little band. The Spartans fought till their spears were shivered and they were utterly exhausted, determined to sell their lives dearly; then they retired to a little height and standing side by side, fell under the Persian arrows. They did not die in vain. Greece was inspired by their courage, and the story of their heroism has been handed down to all ages.

During the brave struggle of Leonidas, Themistokles, with the fleet of the Athenians and their allies, had kept the Persian fleet from drawing near the shore to help the army. But when, after passing Thermopylæ, Xerxes marched on Athens, the Spartans and their allies kept all their men at the Isthmus of Corinth to prevent the Persians from getting into the

Peloponnesus. They did not care what happened to Athens as long as they were safe.

Battle of Salamis.—Themistokles told the Athenians that he could not defend their city, and that their only hope for safety lay in the fleet which he had built. The people were bidden to leave their

homes and take refuge on the islands. To the poorest the state gave money to help them in this sore trouble. Weeping and terrified, laden with all the goods they could carry, they gathered on the shore to be taken across to the islands. Xerxes found Athens silent and deserted, save for a few desperate men, who to the last defended the Akropolis, the fort upon the hill. He destroyed everything and burnt the holy places to the ground. Themistokles, with his fleet lying off the island of Salamis, must

have seen the smoke of the burning city. Many, as they watched, felt the struggle hopeless, and urged flight. In order to force on a battle, Themistokles caused a secret message to reach Xerxes, telling him that the fleet was going to escape. Early next morning, news came that the Persians had surrounded the Greek fleet, and at dawn, the Greeks saw the long line of the enemy's ships drawn up to prevent their escape. From the heights of Salamis, the wives and children of the Athenians watched the battle which would decide whether they should be free or slaves. On the coast behind his mighty fleet, Xerxes sat on his splendid throne to see the destruction of his foe.

The Persians trusted in the number and size of their ships, the Greeks in the skill of their sailors. Their swift boats darted amongst the enemy and drove their ships back one upon another till they were jammed together in helpless confusion, unable to move. The sharp prows of the Greek boats struck and sunk the Persian ships, and Xerxes saw 200 of them destroyed and the rest scattered. The Greeks were quite ready to fight again next day, but the Persians had had enough. Xerxes, weary of a war which brought defeat instead of glory, led most of his men back to Asia, but he left a large army under Mardonius to finish the conquest of Greece.

Battle of Platæa (B.C. 479).—Then the Athenians stirred up the Spartans and the other Greeks to help them to drive out the Persians. The Greek army, led by Pausanias, King of Sparta, found the Persians near Platæa. For ten days the armies watched one another. Then, whilst Pausanias was moving his men to a better position, Mardonius ordered the attack. Pausanias, according to the Spartan custom, offered a sacrifice before bidding his men to fight, and the signs

told him that the right moment had not come. The Persians made a palisade of their wooden shields and shot their arrows over it, but the Spartans knelt behind their shields without striking a blow. The arrows pierced the wicker shields, and many of the bravest died. At last the signs changed, and Pausanias bade his men advance. They threw themselves upon the foe, bore down their wooden shields, and slew them with their daggers. Then, when the Persians sought safety in their camp, the Athenians attacked it and killed all those whom they found there. The Persian army was utterly destroyed, and the rich spoil of their camp fell into the hands of the Greeks.

A Persian "Immortal"

So the danger was over. The energy of Athens, the courage of Sparta, saved the Greeks, even though their jealousies often prevented them from uniting as they should have done against the common foe. Some Greeks had even fought on the side of the Persians. But no other Persian army ever again invaded Greece.

CHAPTER III

GREEK THOUGHT AND ART

Principal Dates:

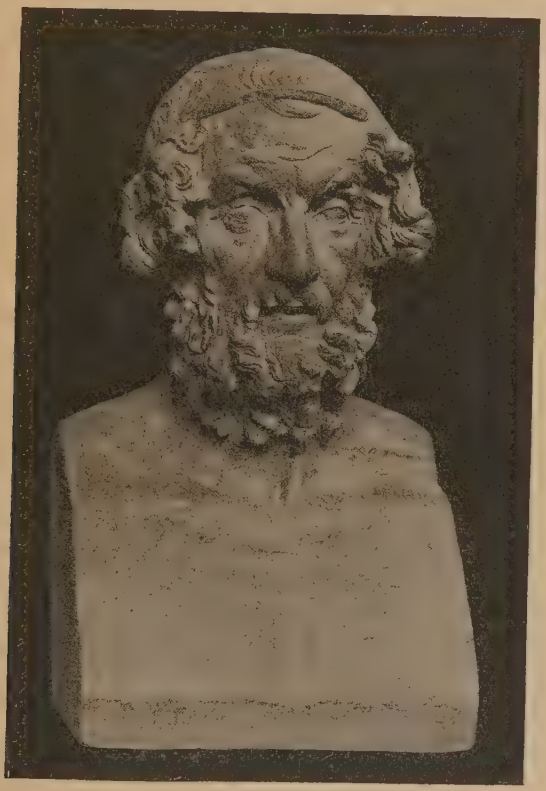
445–429 B.C. The Age of Perikles.
399 B.C. The Death of Sokrates.

Homer.—The Greeks in their wars showed their courage and their skill, but it is not for these that we most honour them. It is the wise and beautiful thoughts in their writings, and the splendid works of art they made, which make wise men still honour as their teacher this little nation which flourished so long ago.

The famous Greek poems called the *Iliad* and the *Odyssey* were composed before history begins. They are said to have been made by a blind poet, Homer. The *Iliad* tells how the Greeks besieged Troy for ten years, and of the brave deeds of the Greek and Trojan heroes. In the *Odyssey* we read of the adventures of the Greek hero Odysseus on his way home after Troy was taken. These poems are not only very beautiful, but they show us how the Greeks lived when in their tents at war, and on their farms at home. We read of Greek girls washing their linen in the river and playing at ball to amuse themselves, of the love of the faithful swineherd for his master. We learn a great deal about the old religion and ways of governing.

Greek Religion.—The Greeks had no idols, but they worshipped many gods. They made images of them, and thought to please them by offering sacrifices. Temples were built on holy spots where men said that

a god had appeared to them. Zeus was the father of all the gods, and amongst the most honoured gods were Apollo, god of the sun, and Athene, goddess of wisdom,



HOMER (British Museum)

the protector of Athens. The Greeks thought of their gods as grand and beautiful men and women, not as terrible monsters like other heathen nations, and to please them they did brave and noble deeds. Each

tribe had its own particular gods, but by degrees the chief gods grew to be honoured by all alike.

Delphi.—Many tribes gathered in early times to sacrifice at the temple of Apollo at Delphi. Apollo himself was thought to answer questions asked him there. His answers were called oracles, and people felt bound to obey them. The oracles were really given by the wise priests of the temple. They knew how to find out a great deal about what was going on, and so could give good advice when asked. But after a time they began to take bribes from those who wished them to speak in their favour, and people heeded the oracle less.

Olympic Games.—The temple of Zeus at Olympia was another holy place. Here the Dorian states united to offer sacrifice. Races and athletic sports were held at the same time as the religious festival, and these Olympic games became very famous. At first there were only foot-races, then wrestling, leaping, throwing the spear, and boxing were added, and finally horse and chariot races. The games were held every four years, and thousands gathered to watch them. The competitors spent months in training and practice. The prize was only a crown of wild olive leaves, but to win it was the greatest glory desired by a Greek.

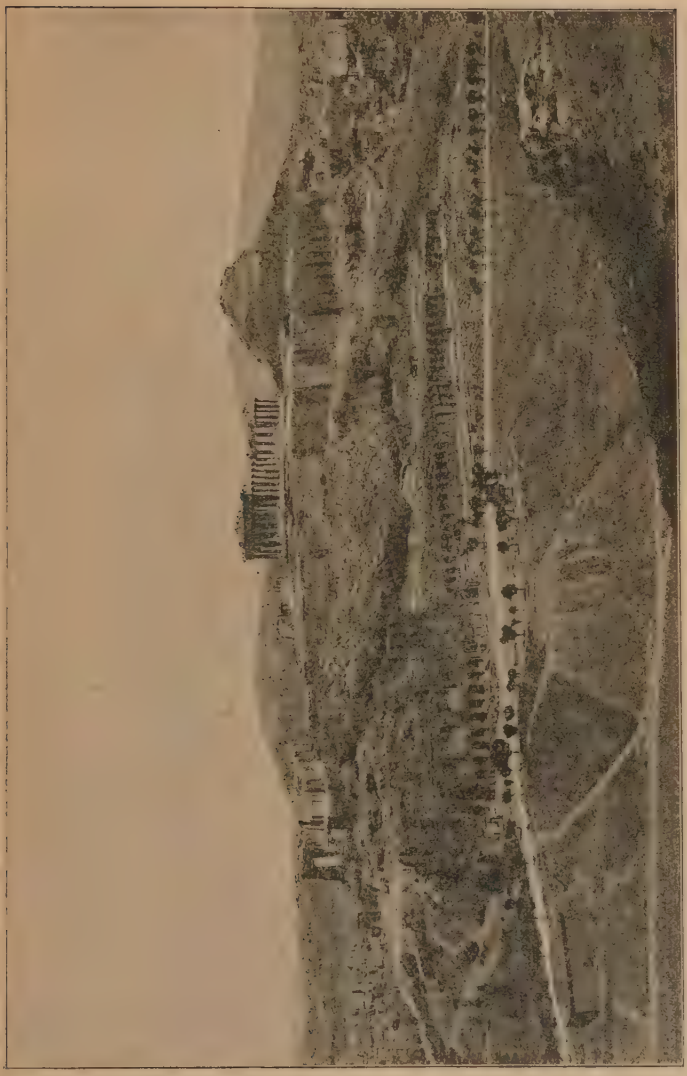
The Greeks wanted their young men to be beautiful both in body and in mind, and gave great care to education. The young Greek was taught to exercise his body in gymnastics, so that he might be strong and agile. He learnt to use his voice well, and to recite poetry, to understand the use of words so as to speak well, and he studied music and played on stringed instruments. In everything the Greeks loved beauty, but to them beauty meant order, and the

OLYMPIA, WITH THE TEMPLES RESTORED

young were kept under strict discipline. Each man must be brave, vigorous, well trained in body and mind, for the good of the state.

Athens.—After the danger of the Persian invasion was over, the Athenians set to work to rebuild their city. This was the time of Athens' greatest glory, when the men lived who made her famous for all times. The port at the Piræus was made strong by great walls, and Athens was filled with splendid buildings. These works were directed by Perikles, then the chief man in Athens. He was helped by Phidias, the greatest sculptor there has ever been. The Akropolis, the hill on which the fort of Athens had stood, was covered with beautiful temples, adorned with magnificent statues. Under the open sky stood a bronze figure, fifty feet high, of Athene, the goddess who watched over Athens. Her golden spear, shining against the blue sky, could be seen by the sailors far out to sea.

Perikles (*died* B.C. 429). — Perikles wished the poorest Athenian citizen to enjoy beautiful things, and the finest paintings and statues were put in public places for every one to delight in. He honoured those gods who were said to have done brave and noble deeds, so that by worshipping them men might learn to do like them. There was an open theatre kept up at the public cost where thousands could sit to see the plays of Æschylus, Sophocles, and Euripides, three of the greatest playwriters who have ever lived. Their plays dealt with the stories of the Greek heroes. They told of the anger and love of the gods, and the suffering and heroism of men, so as to fill the people with noble thoughts. Another famous man, Aristophanes, wrote comedies, amusing plays about the questions of the day, which made fun of the doings



THE AKROPOLIS OF ATHENS

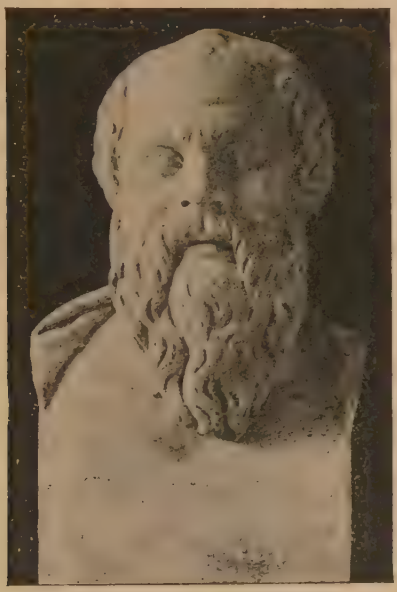
of the political leaders. Besides the poets, there were in Athens historians and philosophers, men who wrote about the laws which govern the world and the conduct of men. Those who wish to know some of the most beautiful and wisest things that have ever been written must study the works of the Greek poets and writers.

But we must not forget that, whilst the Athenian citizens could spend their days sharing in the worship of the gods, taking part in athletic exercises, sitting in the theatre, or discussing questions with one another under the marble colonnades that adorned their city, the hard work was being done by slaves who enjoyed none of these good things.

PERIKLES

Sokrates (B.C. 469–399). —The Athenians delighted in talking and discussing. Their great teachers gave public lectures, in which their chief object was to express their ideas in very beautiful words, and to persuade men to think as they did. But the ways of the most famous teacher, Sokrates, were very different. He was so ugly, with a flat nose and thick lips, that friends and foes used to make jokes about his appearance, but he was very strong and could bear any hardships. Dressed in the plainest of clothes and always barefoot, he might be seen wandering about the streets ready to talk with any one. He believed that a voice which came from God was always bidding

him go and teach others to love truth and justice. He would spend hours discussing with a group of friends under the shade of trees in some quiet spot. He taught by asking questions. He wanted to make men think for themselves, and seek after



SOKRATES

knowledge and the highest and best things. He did not care for riches or power, and he did not join himself to any political party. When he was still quite young Perikles died, and after his death Athens was torn by parties, and there was much strife and jealousy. Sokrates cared for none of these things. He went on in his quiet independent way, questioning

everybody, finding fault with some and making fun of others, and he became very unpopular with some of the leading people. At last his enemies brought him to trial. They accused him of corrupting the young, and of despising the old gods. The bitterness against him was increased by the quiet way in which he met his accusers. He would not promise to change his way of life, and he was condemned to death as an enemy of the state.

He had to wait thirty days in prison before he suffered death. He spent them in talking quietly with his friends. He would not allow his friends to try to save him. He was quite calm and peaceful, and it was he who comforted his weeping companions. His last talk with them dwelt on his belief in another life. He talked on after drinking the cup of poison which was to bring him death, and with his last words ordered a sacrifice to be offered as a thanksgiving for his death, which he looked upon as a recovery of health.

Too late the Athenians realised what they had done. Euripides told them in one of his plays, "Ye have slain the truly wise and innocent nightingale, the best of the Hellenes." Sokrates left no writings, but his pupil Plato has written down for all men to admire, the wisdom and the wit of his master, and Sokrates is still one of the great teachers of the world.

The greatness of Athens lasted barely a hundred years, but the thoughts of her wise men and the works of her artists still help us to love what is noble and beautiful.

CHAPTER IV

THE SOURCE OF ROME'S GREATNESS

Principal Dates :

509 B.C. The Expulsion of the Kings from Rome.
458 B.C. The Dictatorship of Cincinnatus.
390 B.C. Rome destroyed by the Gauls.

The Rise of Rome.—Europe has learnt much from the writings and the art of Greece, but it was Rome, the other great power of early times, that by its knowledge of how to govern brought order amongst the wild tribes who had settled in Europe. The great days of Athens were over before Rome, a settlement of a tribe called the Latins, had made herself the chief power in Italy. The land where the Latins settled, which we now call Italy, was beautiful and fertile. Steep mountains run down the middle of it, and on their slopes, grapes and olives and many fruitful plants ripen under the bright southern skies. Rome was built on seven little hills, which rise out of a plain surrounded by mountains. It was at first ruled by kings, but after a time, when the kings came to behave like the masters, not the fathers of the state, the Romans drove them out, and decided to be a republic, that is, to govern themselves. The state was ruled by the Senate, a body made up of the patricians or fathers of families. Each year two consuls were chosen to preside over the Senate and to lead the Romans in war. When new people came to settle in Rome, the patricians looked down on them. They called them plebeians, from the Latin word *plebs*, a crowd, and gave them

no share in the government. At first the plebeians were poor, but as some of them grew rich they wanted to have power in the state. Others were discontented because they were poor and had not enough land. So the plebeians struggled for their rights against the patricians. It took the Romans nearly 200 years to settle these disputes. In the end the plebeians got what they wanted, and it was decided that one consul must always be a plebeian. These long struggles were carried on with much good sense, and very seldom led to bloodshed. People did everything they could to change the laws they did not like, but till they were changed they obeyed them.

Cincinnatus.—Whilst Rome was settling the way in which she should be governed, she could not make herself a great nation. Still she was slowly making herself mistress of the other Latin tribes in the mountains around. The Romans were a grave, simple people; they were very proud of their city, and each citizen was eager to serve the state. Once when the Romans were engaged in war, their consul got shut up with his soldiers in a narrow valley by the enemy, a tribe called the Æquians. When news of his danger came to Rome, the Senate at once said, "There is only one man who can help the state." This man was Lucius Quinctius, called Cincinnatus, the curly-haired. When the state was in any special danger, the Romans used to choose one man, whom they called dictator, to decide what must be done, and every one had to obey him. So the Senate sent messengers to tell Cincinnatus that he was to be dictator (B.C. 460). They found him ploughing at his farm, without his cloak. First he bade his wife fetch his cloak, that he might

show proper respect to the messengers of the Senate. When he heard that he was chosen dictator, he at once set out for Rome. There he ordered all who were able to fight to get ready, and bade each carry with him twelve wooden stakes. Then he led them out by night to the place where the Æquians had surrounded the Roman army. Cincinnatus bade his men dig a ditch and plant their stakes so as to surround the Æquians. Their shouts encouraged the consul and his men to fall upon the Æquians, who could not escape because of the ditch and palisade defended by the men of Cincinnatus. They had to surrender, and Cincinnatus returned to Rome in triumph with the rescued army. Then immediately he laid down the office of dictator, and went back to work on his farm.

We do not know how far this story is true, but it shows us what the men were like who made Rome great. The true Roman citizen felt it his first business to serve the state whenever he was bidden, and his task once finished he went back perfectly contented to his own simple work at home.

The Invasion of the Gauls (B.C. 390).—By degrees the tribes near Rome were subdued. But in the north of Italy, on the wide plain at the foot of the Alps, the great mountains which separate Italy from the rest of Europe, lived the Gauls, a wild, fierce people. The Romans tried to help their neighbours to resist this terrible enemy, but then the Gauls turned on them, and, after defeating them in battle, marched against Rome itself.

The Romans had not enough soldiers left to defend their city. A few brave men shut themselves up in the fort on the Capitol, a steep rock in the centre of Rome. All the other citizens fled

except some aged senators, who would not forsake their beloved city. They put on their best robes and waited quietly in the Senate-house. The Gauls, after wandering through the deserted city, came at last to the Senate-house. They looked in wonder on the old men sitting in their chairs, and one of them stroked the silvery beard of an aged senator. He, angry at this impertinence, struck the Gaul with his ivory staff. Then the Gauls fell on the defenceless old men, and after killing them set fire to the city. Next they tried to take the Capitol, but they could not reach the fortress on the steep rock. At last they found a path, and one dark night, a band of Gauls crept silently up to surprise the Romans in the fort. They were near the top when some geese, kept on the Capitol because they were sacred to the goddess Juno, heard them and began to cackle. The noise awoke Manlius, a Roman soldier. He was just in time to knock over the first Gaul who had reached the top. The falling Gaul knocked over those behind him, and before more had time to come up, the Romans were awake and ready to defend the path. The Gauls did not try again to take the Capitol, but went back to their homes with the plunder they had got.

Rome was in ruins; the farms all round the city had been destroyed, and for many years the poor suffered terribly. But the courage of the Romans by degrees triumphed over all difficulties. They improved their armies, and when the Gauls came south again, fought them more successfully, so after a time the Gauls got tired of coming. The other peoples round began to look up to the Romans because they could keep the Gauls away, and more and more the Romans took

the lead over their neighbours. They used to take part of the land of the people they conquered, and put some of their citizens to live there. These colonies, as they called them, were like little Romes. The colonists never forgot that they were Roman citizens, and they took Roman ways with them. They worked hard, and ruled the people round them wisely.

The Romans were the greatest roadmakers there have ever been. They made roads from one colony to another, and many of their roads still remain. By these roads soldiers could march easily to any place where they were needed. So their roads and their colonies helped the Romans to make themselves masters of Italy. It was because the Romans were brave and obedient to law, and worked hard and lived simply, that they became a strong state.

CHAPTER V

ROME'S GREAT RIVAL

Principal Dates:

264 B.C. Outbreak of the First Punic War.
218 B.C. Hannibal Crosses the Alps.
217 B.C. The Battle of Lake Trasimenus.
202 B.C. The Battle of Zama.

Origin of Carthage.—After Rome had made herself mistress of Italy, she began to have conflicts with the nations outside. The great traders of early times were the Phœnicians. They were not Aryans like the Greeks and Romans, but belonged to the Semitic race, as did also the Jews. The Canaanites

of whom we read in the Bible were Phœnicians, and their cities of Tyre and Sidon were centres of trade from which ships sailed far and wide. Some of the men of Tyre founded a city called Carthage on the north coast of Africa, about a hundred years before the foundation of Rome. Carthage soon grew very rich. It was ruled by its rich men or nobles, and they conquered the people round them and became very powerful. Only a narrow sea separated Carthage from Sicily, the island at the south of Italy, and the Carthaginians came over to Sicily and tried to get all the trade there into their hands. The Romans were asked to help to drive out the Carthaginians, and war began (B.C. 264).

The Romans had no ships, but their armies on land, in which the Roman citizens themselves fought, were much better than the armies of the Carthaginians, who hired men to fight for them. But the Romans saw that if they wished to keep the Carthaginians from their coasts, they must have a fleet. So they began to build ships after the model of a Carthaginian ship which they had found wrecked. The wars with Carthage lasted more than sixty years. They were called the Punic wars, from the Latin name for the Phœnicians.

The First Punic War (B.C. 264).—The first Punic war was fought in Sicily and the neighbouring seas. The Romans soon learnt to manage their ships, and in the end they beat the Carthaginians both on land and sea, and won all their lands in Sicily. The Romans made Sicily into what they called a province. They sent a governor to rule over it, and the people had to pay tribute, that is, a fixed sum of money, every year to Rome. Sicily was the first

Roman province. Later the Romans treated other conquered lands in the same way.

The Carthaginians saw that they must learn to fight better if they were to be victorious over Rome. Their general, Hamilcar, led an army to Spain, and in his wars there taught his men how to fight. He made his son Hannibal, when he was only a boy of nine, swear that he would never be friends with the Roman people.

The Rise of Hannibal.—Hannibal grew up in the camp. He shared all the hardships of the soldiers, and was never afraid of hunger or fatigue. He would sleep on the bare ground covered only with his cloak, and march cheerfully in icy cold or blazing sun. He lived with his men, and they loved him and were ready to follow him anywhere. He never forgot that the work of his life was to be the conquest of the Roman people, and he made a plan to lead his army by land from Spain into Italy. This was a wonderful thing to dream of in days when there were no good roads and no bridges over the rivers. Hannibal found out all he could about the countries he would have to go through, and made friends with some of the tribes who lived on the way, and then he told his army of his plan. They showed such eagerness to follow him anywhere that he at once prepared to start (B.C. 218).

Hannibal and his army had first to pass over the Pyrenees, and then to cross the swift Rhone. The fierce Gauls who lived on its banks tried to prevent them, but Hannibal sent some of his men to cross the river higher up and get behind the Gauls and set fire to their camp. Then they were frightened and ran away, and Hannibal's army crossed the river in

boats. He had some elephants with him, and they too were carried over after much difficulty. Next the Alps had to be crossed, and the Carthaginian army suffered terribly from the bitter cold and the steep slippery paths among the ice and snow, whilst the wild people who lived in the mountains rolled great stones down on them and attacked them in dangerous places. About half the great army perished on the way. Still, when Hannibal got down into Italy and met the Roman army he defeated them, and became master of all the north of Italy.

Battle of Lake Trasimenus.—Next year he marched south and came upon the Roman army near Lake Trasimenus. There was a thick mist, and the Romans did not see the enemy till they were so near that they were surrounded. There was no way of escape. Many were driven into the lake and drowned, the Roman army was utterly destroyed, and their consul was killed. Then there was despair in Rome, and Quintus Fabius was chosen dictator to save the state. He thought it best not to risk another battle, but followed Hannibal about and harmed him in little ways whenever he could. Hannibal did not march on Rome; he did not wish to spend time in besieging so strong a place, but his army plundered the lands of the Romans, and at last they would wait no longer, but gathered another army to go against him, and once more they were defeated.

Battle of Zama (B.C. 202).—Then the Romans saw that Quintus Fabius had been right, and determined to fight no more battles with the Carthaginians. Hannibal had hoped that all Italy would give in to him, but most of the cities remained faithful to

Rome, and he had not enough soldiers to besiege them all. He settled with his army in the south at Capua, and sent messengers to Carthage for more men. But the Carthaginians had none to spare, and now the Romans too had a great general called Scipio,

Scipio Africanus

whom they sent to Spain to fight against the Carthaginians there. Scipio knew how to make his soldiers trust him, so that they felt sure of victory when he led them, and he managed so well that he won Spain for the Romans. When Scipio came back to Rome in glory, he still did not think it wise to attack Hannibal at Capua. Instead, he persuaded the Romans to let him go to Carthage and destroy the

enemy in their own land. He attacked the Carthaginian army by night, set fire to their tents, and killed them as they fled. Then Hannibal had to be sent for. He and Scipio fought a great battle at Zama, where, after a terrible struggle, the army of Hannibal was utterly destroyed. Carthage had to make peace and agree to pay tribute to Rome. Hannibal fled from one place to another to escape from the Romans, but no one dared to give shelter to the enemy of such a strong people. At last he took poison that he might not fall into their hands.

Greatness of Rome.—The Punic wars made Rome very powerful. She had conquered Carthage, and won Spain and Sicily. The Romans now became a conquering people. They grew rich and lived in the towns instead of on their farms, and they made the slaves whom they captured in their wars work for them. The rich kept the common people in the cities contented by distributing corn amongst them, and amusing them by games and sports. These sports were held in circuses, all round which great rows of seats rose so that every one could see easily. Some of the Roman games were very cruel. Besides horse and foot races, they had fights between men who were called gladiators; some of them were trained fighters, and some were prisoners taken in war who were forced to fight. They also collected wild beasts, such as lions and tigers, from distant lands, and had them hunted to death in the circus. The people could enjoy all these games without paying anything. So whilst the great men in Rome grew rich and luxurious, the common people grew lazy and pleasure loving, and the old simple, hard-working ways which had made Rome great were forgotten.

CHAPTER VI

JULIUS CÆSAR

Principal Dates:

58 B.C. Julius Cæsar becomes Governor of Gaul.
55–54 B.C. Cæsar invades Britain.
48 B.C. Cæsar defeats Pompeius at Pharsalus.
44 B.C. The Murder of Cæsar.

Results of the Roman Conquests.—The conquests of the Romans had made them rich, and had led them to care a great deal about wealth and luxury. The chief men, the nobles, were those who had the most money. They bought the favour of the poor by feeding them and amusing them, and it was only they who got into the Senate and held the chief offices of state. The ways of governing which had done very well when Rome was only a city, were not suited for ruling a great empire. The men who were sent to govern the provinces which the Romans had conquered, were often cruel and hard to the people they ruled. They wanted to get a great deal of money out of them, so as to be able to go back to Rome, and win power through their wealth. The Romans treated even the Italians, who were Latins like themselves, cruelly, so that they became very discontented.

Another result of the conquests of Rome was that the army became a great power. The Roman soldiers were no longer citizens who came out to fight when the state was in danger, and then went back to their farms, but they made fighting the business of their lives. A successful general was a great man in the

state, because his soldiers loved him, and were ready to do anything he bade them.

So there were many dangers in the Roman state, even though it was so great and powerful. Wise men who saw these dangers tried to bring in reforms, and others who were rich and ambitious tried to make themselves leaders in the state. These struggles were not carried on like the old struggles of the patricians and plebeians. There was much fighting and bloodshed, and men treated their enemies very cruelly. There was fighting, too, with the discontented Italians, and with the slaves, who rebelled because of the cruelty with which they were treated.

Conquest of Gaul.—But even whilst things were going on so badly at home, the Roman armies made new conquests. In the south of Gaul, the country we now call France, they fought against the wild tribes who were pressing down from the north, and made a new province at the mouth of the Rhone. They fought in Asia Minor and Greece; and the East, too, became subject to Rome. The generals who gained fame in these wars came back to Rome and strove with one another there for the chief power. Some were on the side of the Senate and the rich. Others tried to win the favour of the people and bring in new ways of government.

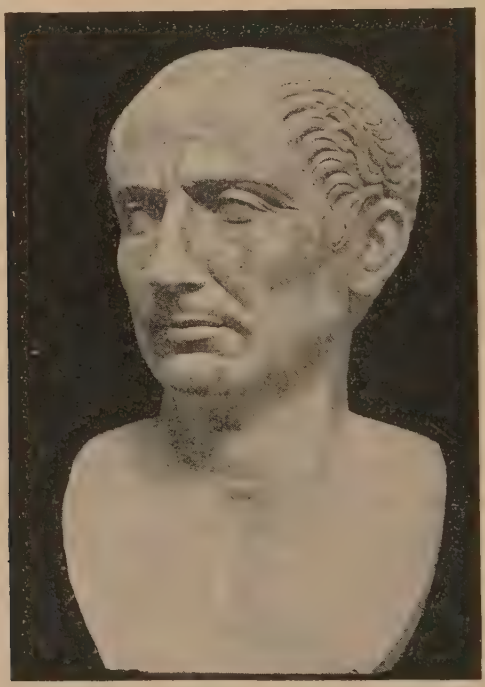
Julius Cæsar in Gaul (B.C. 58).—Chief amongst those who were on the side of the people was Caius Julius Cæsar. He saw that if Rome was to keep her great empire, the government must be strong, and he determined to make himself the head of the state. But he was not rich and he had no army. Pompeius and Crassus were then the two other chief men in Rome. Pompeius was a very

successful general, and Crassus was immensely rich. Cæsar agreed with them that they would each help the others to get what they wanted, and he got himself named governor of Gaul. He stayed in Gaul for ten years, and during this time he conquered all the land from the Pyrenees to the Rhine. He governed the land well and treated the people kindly, so that they were glad to be under Roman rule. He made roads, and introduced Roman ways, and the wild people learned to live a settled life. He went over to Britain to see what that land was like, but he did not stay to conquer it. It is through him that we know first something about our own land before the English settled in it, for he wrote an account of all he did which we still have.

All this time Cæsar did not forget Rome. He went back once to Italy to have a meeting with Pompeius and Crassus, and they agreed that Crassus should go away and rule the East, and that Pompeius should go to Spain, whilst Cæsar stayed in Gaul. Soon after Crassus was killed in battle in Syria. Pompeius then thought that he need not keep his promise to go away, but stayed at Rome and tried to gain more friends so as to make himself stronger than Cæsar. Cæsar's friends warned him of the danger, and at last, when the Senate took the part of Pompeius, and would not do what Cæsar asked, he determined to lead his army into Italy and fight Pompeius.

Cæsar and Pompeius.—He came so quickly that he took Pompeius by surprise, and after sixty days drove him from Italy. Pompeius went to Greece and gathered a great army there. Cæsar followed him, and they met in the plain of Pharsalus. Pompeius's army was twice as big as Cæsar's, but the

men who fought under Cæsar had been with him in Gaul, and knew and trusted him, and after a desperate battle he was victorious. Pompeius fled to Egypt and was killed there. Before coming back



CAIUS JULIUS CÆSAR

to Rome, Cæsar went to Egypt and settled a quarrel between the beautiful young Queen of Egypt, Cleopatra, and her brother. Then he went to Asia to defeat those who had rebelled against Rome. He wrote from Asia a famous letter to the Senate, in

which he only said, "I came, I saw, I conquered." When he got back to Rome he had to go off again at once to Spain to fight against the sons of Pompeius, whom he utterly defeated. Then at last he came back to Rome (B.C. 45), the master of the Roman world. He was made dictator for life, but even this did not content him. He wanted to change the old government entirely, to make himself king, and to govern with the help of the people, not through the Senate. He wished also to give the chief people in the provinces some share in the government. There were many who dreaded these changes, and a plot was made to kill Cæsar. Some of those in the plot were friends of Cæsar's, but all the same they thought that he was the enemy of the liberties of Rome.

Murder of Cæsar (B.C. 44).—Cæsar had many warnings of his danger, but he was ashamed to seem afraid, and in spite of the warnings he went to the Senate-house as usual. Just as he had taken his seat a man came up to him with a petition. Then those in the plot gathered round, and one struck him with a dagger. Cæsar turned on him in fury, but the others fell upon him, and when Cæsar saw among them Brutus, a man to whom he had shown much kindness, he lost all hope, and covering his face with his cloak, fell pierced with more than twenty wounds.

Probably no man has ever shown such wonderful powers as Cæsar. He was a great writer, a great ruler, a great general. He knew what he wanted, and could pursue his aim patiently and steadily. He was kind to the poor, and won the love of his soldiers. He treated those he conquered well and kindly, because he wished to win them, not only to subdue them. He

had many faults, but his work made the Roman empire possible, and the Roman empire was the great means by which Christianity was able to spread throughout Europe, and by which the people of Europe learnt to lead orderly and settled lives.

ROMAN SOLDIERS MARCHING ACROSS A BRIDGE OF BOATS

CHAPTER VII

THE ROMAN EMPERORS

Principal Dates:

30 B.C.–14 A.D. The Reign of Augustus.
43–84 A.D. The Romans conquer Britain.
117–138 A.D. The Reign of Hadrian.
161–180 A.D. The Reign of Marcus Aurelius.

Augustus (B.C. 30–A.D. 14).—The murder of Cæsar did not bring peace, neither did it bring back the old state of things. It led first to thirteen years of strife and fighting between the different parties in Rome.

The
ROMAN EMPIRE
English Miles
0 100 200 300 400 500
The extent of the Roman Empire is shown by a thick line, thus:-
Emery Walker sc.
ATLANTIC OCEAN
SCOTLAND
Roman Wall
BRITAIN
English Channel
GAUL
R. Rhine
R. Rhone
R. Danube
Pyrenees
SPAIN
ALPS
DACIA
BLACK SEA
Caucasus Mts.
Constantinople
(Byzantium)
Bosphorus
Nicaea
ASIA MINOR
PERSIA
R. Tigris
Arabian Desert
SYRIA
PHOENICIA
Sidon
Tyre
EGYPT
GREECE
Athens
Sicily
Rome
Capua
Tarentum
Trasimene L.
APENNINES
MEDITERRANEAN SEA
Zama
AFRICA

Cæsar, in his will, had named his nephew Octavianus as his heir. Octavianus was being educated in Greece, and was only eighteen when his uncle died; but he was a very wise young man, and he was not in a hurry. He came to Rome and he gathered friends round him, and in time he made himself the most powerful man in the state. But even when he had triumphed over all his enemies, he was too cautious to try to get himself made king. He kept up the old forms of government, and treated the Senate with respect; but he had himself appointed to all the chief offices, so that nothing could be done without him. He was called *imperator*, a title given to one who had a military command; and it is this name, which is the same as Emperor, by which he and those who came after him were known. The Senate also gave him the name Augustus, as a mark of honour, and he was always called Augustus afterwards. He lived very simply, but he watched everything that went on, and always managed to get his own way, and made men feel that the empire could not go on without him. The ruined temples were built up, and Rome was adorned with beautiful buildings. The Romans did not have any art of their own, but they were very clever in copying what they had seen in Greece. They were mighty builders, so that their works have lasted to this day. The greatest of the Latin writers and poets, amongst them Virgil and Horace, lived in the days of Augustus, and Rome was glad to enjoy the peace and prosperity which had come at last after the long years of war.

The provinces too were well governed under the rule of Augustus, and the people who lived in them were treated as the equals of the Roman citizens, and

given wise laws. Augustus saw that this was the way to make them contented and willing to pay the taxes which Rome needed. The Roman empire in those days was bounded on the west by the Atlantic Ocean, on the north by the English Channel, the Rhine, the Danube, the Black Sea, and the Caucasus, on the east by the Tigris and the Arabian desert, and on the south by the African desert; so it took in most of the lands which have since been important in the history of the world. If complaints came from any of these wide lands, Augustus was always ready to hear them, and to see that justice was done. He loved peace, and he directed those who should come after him not to try to add new lands to the empire.

AUGUSTUS (from a Statue at the Vatican)

Augustus died at the age of seventy-five (A.D. 14). He had named his stepson as his successor, and though it continued to be supposed that the Emperor held his offices at the pleasure of the Senate, it became the custom for the Emperors to choose their successors. There was a special guard of about 6000 soldiers, called the Pretorian Guard, to defend the person of the Emperor, and as long as he had the soldiers on his side he could do as he pleased, though it was thought best to keep up the old forms. The Emperors wished

to connect their power with the old religion of Rome, and they encouraged the worship of the gods. After their death, they themselves were often honoured as gods, and sometimes even when they were still alive, their images were worshipped.

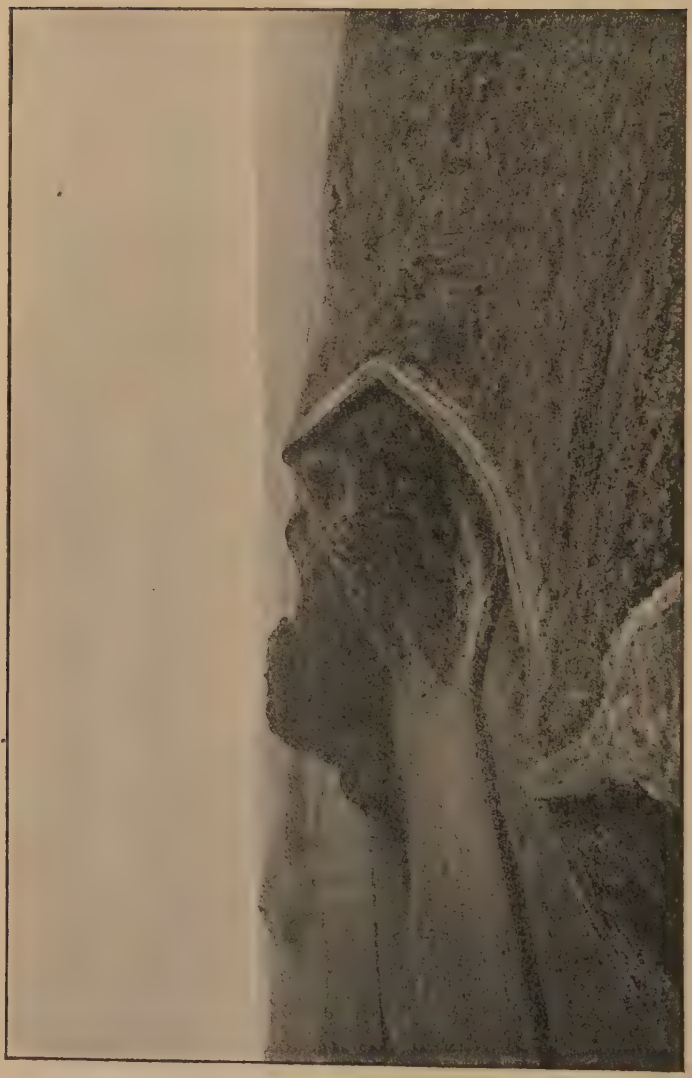
The Early Christians.—It was during the reign of Augustus that our Lord Jesus Christ was born, and later, the Christian teachers began to preach the gospel in many parts of the empire, and came also to Rome itself. The first Christians were nearly all poor and obscure, but their number steadily grew, and S. Paul speaks of many in the palace of the Emperor and amongst the Pretorian Guard who listened to Christian teaching. The Roman rulers did not like the Christians, not because they objected to a new religion, but because the Christians would not join in the worship of the heathen gods, nor offer sacrifices to the image of the Emperor. So they were looked upon as the enemies of the state and treated very cruelly. But in spite of persecution their numbers grew. Men said that the Church was watered with the blood of the saints.

The Roman People.—Some of the Emperors were very wise men who ruled well, and some were very cruel and bad and cared only for their own pleasure. But whether the Emperors were good or bad, this way of ruling a great empire was not for the highest good of the people. They had no share in the government; the nobles were rich and lazy; the poor were content so long as they had plenty of food and amusement provided for them. So even though the wise Emperors ruled justly and saw that the laws were kept, the people did not learn how to govern themselves. The soldiers had a great deal of power; and as time went on they

often managed to make their favourite leader Emperor, and sometimes fought together to decide who should be Emperor. In all these struggles men treated their enemies with horrible cruelty.

The New Provinces of Britain and Dacia.—There was often war with the barbarians on the borders, but only two provinces were added to the empire after the days of Augustus. One of these was Britain (A.D. 83), and the other Dacia beyond the Danube. In all the lands which formed part of the empire we can still find traces of the work of the Romans. In England there are the marks of the camps which they fortified, generally on the top of the hills whilst they were fighting against the Britons, and the remains of the mighty wall which they built between England and Scotland, and of the villas in which the officers and great men lived. Many of the chief roads in Britain follow the lines of the roads they made. In other countries there are even more splendid buildings, fine bridges crossing the rivers, the circuses where the games were held, the ruins of great palaces and temples. The countless beautiful statues which adorned these buildings have been collected in museums; there, too, can be seen the utensils which the Romans used in their houses, the mirrors and ornaments of the ladies, so that we can form some idea of how the Romans lived. It was because the dwellers in the provinces, as well as in Rome, came to care too much about ease and luxury, that the empire grew too weak to defend itself against the barbarians on its borders.

Hadrian (A.D. 117–138).—But for some hundreds of years Rome ruled the world. The great armies of



PART OF THE ROMAN WALL IN BRITAIN

Rome were made up of the men in the provinces, and many of the Emperors themselves were not natives of Italy. One of the greatest of the Emperors was Hadrian. He did not care for war, but wanted to see all parts of the empire himself to be sure that they were well governed. He travelled about a great

MARCUS AURELIUS SACRIFICING BEFORE THE TEMPLE OF JUPITER, CAPITOL, ROME

deal, going even as far as Britain, and he went to Greece and studied the beautiful buildings and talked with the wise men there. When after his travels he came back and settled in Rome, he spent his time in planning beautiful buildings to adorn the city. He thought a great deal of his own cleverness, and liked to design buildings himself, and was

angry when his designs were criticised. He is said to have put a distinguished architect to death because he was bold enough to find fault with his plans.

Marcus Aurelius (A.D. 161–180).—The wisest of all the Emperors was Marcus Aurelius. He loved study, and would have liked to spend his days quietly amongst his books. He was also anxious that the empire should not only be prosperous, but that the people should be happy and good. But his days were troubled. He had a wicked wife and a bad son, and the empire was threatened by the barbarians, so that he had to leave the peace he loved and lead his armies in battle. In his old age he wrote down his thoughts about life and men, and his book, which we still have, is full of wisdom. But it is a sad book, for his life had been full of trouble, and the old religion of the gods gave him no hope. He had only the courage of the old philosophers and not the hope of the Christians to help him to bear his troubles bravely.

PART II

THE MIDDLE AGES AND THE RISE OF EUROPEAN NATIONALITIES

CHAPTER VIII

CONSTANTINE AND THE TRIUMPH OF CHRISTIANITY

Principal Dates:

303–313 A.D. The Persecution of the Christians under Diocletian.
306–337 A.D. The Reign of Constantine.
325 A.D. The Council of Nicæa.

The Power of the Army.—As time went on the power of the army always grew greater in the Roman empire. The Emperors were constantly obliged to fight with the barbarians who pressed in on the borders, and what the Emperor and the soldiers did was much more important than what the Senate did at Rome. It was often the soldiers who chose the Emperor. They murdered the Emperors they did not like, and sometimes made a man Emperor only because he gave them great sums of money.

Diocletian (A.D. 284).—At last a soldier named Diocletian was chosen Emperor. His parents were said to have been slaves, and he had risen in the army by his wits. He was a very clever man, and knew how to keep the soldiers in order. As there

was so much fighting to be done in different countries, he chose three other men to help him to rule the empire and to command the armies. They lived in different provinces, and Rome was no longer the chief seat of government. Diocletian lived in great magnificence, surrounded by many servants, so that the soldiers might be impressed by his grandeur.

Growth of Christianity.—During all this time the number of the Christians had been steadily growing. They were to be found in every part of the empire, and amongst all classes of people. The wife and daughter of Diocletian were themselves suspected of favouring the Christians. Humble churches were built everywhere, and bishops were chosen to rule the congregations of Christians. There were still often cruel persecutions. Strange to say, it was the good Emperors who were the most cruel, because of their wish to keep order and make every one obey the laws. But the Christians cared more to obey God than the Emperor, and would not join in heathen festivals and sacrifices. People saw with wonder the courage of the Christians, and their willingness even to be slain by wild beasts before the shouting heathen mobs, rather than deny their faith. They felt that there must be strange power in a religion for which men were ready to suffer so much, and even to die so gladly. Many who were not ready to become Christians themselves, still learnt much from the lives and teaching of the Christians. Men had lost faith in the old religions: the world was very sad and wicked, the poor suffered terribly from the cruelty and oppression of the rich and powerful, only the Christians knew how to find peace and joy.

The Persecution of Diocletian (A.D. 303–313).—But Diocletian and his fellow-rulers determined to put an end to the obstinacy of the Christians in refusing to obey the laws. Orders were given utterly to destroy them. Their churches were to be pulled down, their holy books and vessels to be burnt, and those who would not join in the heathen sacrifices were to be killed. For six or seven years the Christians suffered terrible things, but they could not be destroyed. The men who were bidden to see them tortured or burnt to death, tired of their hateful task, and the Emperors themselves saw that Christianity could not be suppressed and were forced to tolerate it.

Constantine the Great (A.D. 306–337).—After the days of Diocletian, a man known as Constantine the Great became Emperor. His father had been ruler of the Roman army in Britain, and when he died there (306), Constantine, then quite a young man, was chosen to succeed him. There were at the time several other rulers in the empire; but Constantine was very clever, and was also a good general, and he succeeded in conquering his rivals one by one till he made himself sole Emperor (323). He made many important changes. First of all he decided to make Christianity the religion of the empire. It does not seem that he was a very earnest believer himself, but he saw the power of Christianity, and he felt that the empire would be stronger if it were Christian. He gave money to build up the ruined churches, and he considered himself the head of the Church. The Christians were not agreed upon many points of their teaching, and often disputed very fiercely amongst themselves. At the bidding of Constantine, the bishops from all over the world

gathered at Nicæa, a famous city in the East, to discuss their differences. Constantine himself was present. The Council spent two months in discussion, and they drew up a creed which was the foundation of what is now known as the Nicene Creed, to settle the disputed points.

Christianity and Paganism.—Of course even after Constantine decreed that Christianity was to be the religion of the empire, it was a long time before the old religions died away. The country people clung the most firmly to their old ways of thinking, and those who would not become Christians were called *pagans*, from the Latin word *paganus*, a countryman. But slowly Christianity spread everywhere within the Roman empire, though its progress was terribly hindered by the way in which the Christians quarrelled amongst themselves. They quarrelled as men have always quarrelled, because each party not only thought their own way right, but wished to force others to think as they did. They could not be content to set forth in peace the truth they knew, and leave the rest to God.

The Building of Constantinople.—Another great change that Constantine made was to build a new city, to be the centre of the empire instead of Rome. He wanted to get quite away from the Senate and the old ways and ideas of government. He built his new city, which he called Constantinople, on the site of an old Greek city, Byzantium, on the narrow strait between Europe and Asia called the Bosphorus. It was a beautiful spot with a splendid harbour, and he adorned it with many splendid buildings. The old cruel games of Rome were never allowed there, and the chief amusement of the people

was chariot races. Beautiful statues were fetched from the temples of Greece and put up in the public places, and adorned the mighty buildings, made of marbles from the Greek islands. The treasures of the whole world were gathered to add to the glory of the new city.

Constantine also made great changes in the

S. Sophia, Constantinople

government of the empire; he wished to bring it entirely under his own rule. To do this he arranged that no one man should have very much power; the government of the provinces and of the army was divided amongst many different men, and all were made to feel that they owed everything to the favour of the Emperor. He himself lived in the greatest grandeur, and to pay for all his splendour and to provide salaries for all his countless officials, and to

keep up his great armies, heavy taxes were laid upon the people. In spite of his great armies, the borders of the empire were constantly ravaged by the barbarians, who began to force their way further and further into the empire. The people were either ruined by taxes or plundered of all their goods by the barbarians.

Decay of the Roman Empire.—For a time it might seem as if the changes of Constantine had made the empire strong again, but there were many signs that the great power which had so long ruled the world was beginning to grow weak. New peoples, whom the Romans called barbarians, were learning the wisdom, the religion, and the arts of the Romans. But whilst the Romans were lazy and pleasure-loving, and their rulers were corrupt and tyrannical, the barbarians were strong in that love of liberty and desire to do things for themselves which the Romans had lost. It took some hundreds of years before the new nations of Europe rose out of the ruins of the Roman empire, and they were years of much suffering and misery. Men were rough and cruel, and spent their days in fighting. Some who wished to live a quiet life had to seek shelter in the monasteries which began to spring up in many places. Neither life nor property was safe, and the poor and the weak were oppressed by the strong.

CHAPTER IX

THE COMING OF THE BARBARIANS AND CHARLES THE HAMMER

Principal Dates:

453 A.D. The Death of Attila.
481 A.D. Clovis becomes King of the Franks.
570–632 A.D. Birth and Death of Mohammed.
715–741 A.D. Charles the Hammer, Mayor of the Palace.
732 A.D. The Battle of Poitiers.
751 A.D. Pippin the Short becomes King of the Franks.

Invasion of the Huns (A.D. 451).—As the Romans grew weaker the barbarian tribes on their borders grew stronger. These tribes also belonged to the Aryan race. They learnt a great deal from the Romans, they often fought in their armies, and they imitated their ways. The first of these peoples with whom the Romans had much to do were the Goths, who had settled to the north of the Danube. They were driven from these lands by the coming of the Huns, a wild people from Asia. The Huns were not Aryans. Like the Tartars, the Chinese, and the Japanese, they belonged to the Turanian race. They had ugly flat faces, and were clothed in dirty skins. They were splendid riders, and seemed almost to live on horseback. They never settled anywhere for long, nor tilled the land to grow corn, but lived on the flesh and milk of their beasts, and the plunder of their enemies. Like a storm they swept over Europe, plundering the rich provinces of the empire, spreading ruin wherever they went. The Goths were driven before them, and the feeble Romans in their terror

bribed the Huns to spare their land. Under their terrible leader, Attila, the Huns got as far as Gaul, but when he died (453) they disappeared almost as quickly as they had come. The Goths whom they had driven out of their lands settled in the Roman provinces, and made Spain into an independent Gothic kingdom.

The Franks settle in Gaul (A.D. 481).—The Aryan tribes belonging to the great German family settled in the north of Europe, and forced their way more and more into the empire. Some of them went over to Britain, and from a tribe called the Angles it got the name of England. A warlike people called the Franks invaded Gaul under their king, Clovis. Clovis was a heathen, but he had married a Christian wife, and once before a battle he prayed to his wife's God, and promised to serve Him if he were victorious. After his victory he and 3000 of his warriors were taught the truths of Christianity and baptized by a holy bishop. When he heard the story of Christ's crucifixion, Clovis said, "Had I been there with my Franks I would have avenged His injuries." Clovis was a great ruler. He made Paris his capital city, and forced the other tribes in Gaul to obey him, and the land came to be called France after the Franks. The Franks learnt much from the people whom they found living in the land that had so long been a Roman province. So it was in most parts of the empire; the work of the Romans was not quite destroyed, even though their power was lost. The new people learnt from them how to live a settled life, how to build fine buildings, how to make laws and do justice, and all the other things which make up what we call civilisation.

Charles Martel or the Hammer (A.D. 717).—The kings of the family of Clovis who followed him were not so great as he, and the last of them were such weak, foolish men that they were called the *fainéants*, or do nothing kings. The man who really ruled the land was the mayor of the palace. His business at first was only to manage the kings' lands, but as the kings were so feeble it was not difficult for a clever man to get all the power into his hands. The greatest of the mayors of the palace was called Charles the Hammer, from the way in which he pounded his enemies. He was able to put down all who tried to stand against him, and to make himself the leader of the Franks.

Mohammed (A.D. 570–632).—Charles the Hammer's days were spent in fighting, for since the power of the Roman empire had gone, there was no strong rule in Europe, and on all sides new enemies pressed in. The most dangerous of these enemies came from the East. A religious teacher called Mohammed had arisen in Arabia amongst the heathen Saracens. Mohammed bade the Saracens worship God and put away their idols. He spoke of himself as the greatest prophet ever sent by God, and he wrote a book called the Koran to guide and teach his followers. He bade them carry their new religion through the world, and told them that all who died fighting for the Crescent, the symbol of the Mohammedans, would go straight to heaven. He described heaven as a place of feasting and pleasure, where beautiful maidens would wait on the brave warriors. So he managed to combine the service of God with the love of pleasure, of fighting and conquest natural to his fierce followers. The Saracens

passed all along the north of Africa, conquering wherever they went, and destroyed the Christian province there, which had long been part of the Roman empire. They next crossed over into Spain, conquered the Goths who had grown feeble and lost their power of fighting, and then passed from Spain into France. It seemed as if nothing could stop them.

The Battle of Poitiers (A.D. 732).—The Duke who ruled over Aquitaine, the southern part of France, was unable to drive out the Saracens, and he fled to Charles the Hammer to ask for his help to save Christendom. The Saracens had heard of the riches of the great monastery at Tours on the Loire. This monastery had been founded by Martin, a holy bishop who had laboured to convert the Franks to Christianity. To honour the holy Martin, men had brought many rich gifts to his tomb, and the story of their splendour excited the greed of the Saracens. But before they could reach Tours, Charles the Hammer met them at Poitiers with a great army. For nearly seven days the two armies watched one another. Then at last the Saracens dashed themselves on the Franks. They fought with scimitars, swords curved like the crescent moon, with which they could smite off the heads of their enemies at a blow. But all their fury was useless against Charles and his brave army, who stood, so the old story says, like ice, whilst the foe rushed upon it. They fought till it was dark. Next morning, when the Franks rose from their sleep to carry on the battle, they saw still stretched out before them the tents of their enemy, but they were silent and empty. The Saracens had fled in the night, and all the treasures of their camp fell into the hands of the victors.

The battle of Poitiers was one of the great battles of the world, for it stayed the progress of the Saracens and saved Christendom. There was still much fighting to be done before the Saracens were driven right back across the Pyrenees again. For many years the bravest Christian soldiers fought against them in the mountains and in Spain, and slowly forced them back. The early poems of France and Spain sing of these wars, and of the brave deeds that were done. In the south of Spain, the Saracens, or Moors as they came to be called, formed a settled kingdom called Granada, and all the north of Africa became subject to them and ceased to be Christian.

Pippin the Short (A.D. 753).—Charles the Hammer's whole life was spent in war. On every side he was victorious, and he added new lands to the kingdom of the Franks. When he died, the Franks accepted his son Pippin as their king in name as well as in deed. The Franks were now the chief people in Europe, and Pippin ruled over a land much greater than the present France; his kingdom took in much of what is now called Germany.

CHAPTER X

CHARLES THE GREAT

Principal Dates:

800 A.D. Charles the Great crowned Emperor at Rome.
814 A.D. The Death of Charles the Great.

The Papacy and the Empire.—The invasions of the barbarians in time entirely destroyed the Roman empire in the west. Emperors still ruled at Constantinople over the east, but they had no power

over Rome; there the Bishop had come to be the chief person. He was called the Pope, a name which merely means father, and by which all the clergy in the east are still called. He claimed to be the successor of S. Peter, whom men believed to have been the first Bishop of Rome. For this reason, and because he was head of the Church at Rome, so long the centre of government, he was looked upon as the chief of all the bishops in the west. The Popes were not content with ruling the Church, they wished also to gain riches and lands, and so they got mixed up in the wars which distracted Italy. Everything was unsettled, and there was no land where men could live in peace. But the grandson of Charles the Hammer, known as Charles the Great or Charlemagne, that is, Carolus Magnus, built up by his strength and energy, a great Christian empire in the midst of all these wild peoples.

Charles the Great chosen Emperor (A.D. 792).—He carried on the work which his grandfather had begun of driving back the Saracens, but his chief wars were with the Saxons, a fierce German tribe who pressed upon the lands of the Franks from the north. They were heathens, and Charles the Great felt that they would never settle down in peace till they became Christians. So he sent Christian teachers amongst them, and built churches in their land. He even went so far as to force great numbers of them to be baptized, and at last they settled down as faithful subjects. In Italy he won for himself the land of the Lombards, the great fertile plain in the north under the Alps, and on all sides he extended his dominions. He had always been a friend to the Pope, and when he became the mightiest prince in Christendom, the

The Empire of
Charles the Great
English Miles
0 100 200 300 400 500
The extent of the Empire is shown by a thick black line, thus:-
SAXONS
GERMANY
FRANKS
GOTHS
LOMBARDS
ITALY
Rome
Aachen
R. Rhine
Paris
Loire
Tours
Poitiers
AQUITAINE
Pyrenees
R. Danube
Constantinople
MEDITERRANEAN SEA
AFRICA
ARABIA
PALESTINE
Bagdad
SPAIN
GOTHS
Granada
ENGLAND

Pope consented to crown him as Emperor of the west. He was crowned on Christmas day (800) by the Pope in S. Peter's Church at Rome. So the empire of the west was revived. No one could be Emperor unless he went to be crowned by the Pope at Rome, but it was the great German princes who chose the Emperor. He was called not the Emperor of Germany, but the Emperor of the Romans, though he was generally a German.

Government of Charles the Great.—It is impossible to tell of all the wars of Charles the Great. But he was not only a great conqueror, he knew how to rule the lands which he had conquered. He wished that people should live in peace, and that justice should be done in all the lands over which he ruled. In every province, he placed rulers called *counts* to administer justice and to collect taxes. In order to be sure that these counts ruled justly and to know himself what was going on everywhere, he sent commissioners to travel through all the provinces, who were called *missi dominici*, messengers of the lord, that they might see and report how things were going on. They went two together, generally a bishop and a lord. They were bidden to see that the taxes were duly paid, to defend the rights of the churches, the widows and the orphans, to inquire if Sunday was kept, to see that free men, because of their poverty, were not forced to become slaves by the rich. Charles bade them also inquire carefully whether the clergy did their duty. He believed that the clergy alone could teach the rough and ignorant people how to live quietly and in peace. The clergy were often themselves ignorant and vicious, and Charles bade his commissioners inquire into their conduct, and see that they were not

drunkards or greedy for money, but lived strict lives, loved learning, and kept schools, where the boys might be taught to read. Charles gathered round him the chief nobles and clergy to discuss the laws that were drawn up to put an end to the evils his commissioners had found. He used to talk and joke freely with all those who came to him, and tried to learn from each something about the condition of his country.

Character of Charles the Great.—Charles the Great travelled all over his empire and visited Italy four times, but he loved his own native land along the Rhine best of all. There he built many splendid churches, which still remain. His favourite palace was at the town which the Germans call Aachen, and the French Aix-la-Chapelle. Here hot springs rise out of the ground, and Charles had a great bath made, surrounded by seats of fine Italian marble, where he used to swim with his sons and the nobles of his court. He was a big, strong man with bright eyes and long hair. Unlike many of the great of those days, he was temperate and hated drunkenness. He was very careful in the practice of his religion, and attended the services of the church night and morning. He loved family life and he married several wives in succession, so that he had many sons and daughters. He liked to keep them round him, and though his daughters were beautiful, he would not let them leave him to be married. On his journeys, his family went with him, his sons riding by his side and his daughters following. They always supped with him that he might enjoy their merry talk.

Charles had never had the chance to study when young, but he tried to educate himself as a man. He learnt Latin well, and was interested in astronomy and

other studies, but he never could learn to write easily, though he used to practise writing when he lay awake at night, as he often did, for he was a bad sleeper. He valued learning greatly, and gathered learned men at

THE MINSTER AT AIX-LA-CHAPELLE (of which the Round Church at the left was built by Charles the Great as a Palace Chapel)

his court, and loved to listen to their talk. One of the chief of these learned men was Alcuin, an Englishman. Charles the Great had met him on his travels, and struck by his great learning invited him to his court, where he entrusted him with the education of his sons, and made him his chief adviser in all matters con-

nected with the schools which he founded for the encouragement of learning. He had a school at his palace for his own children and those of his nobles. On his journeys he visited the schools which he had caused to be set up, to see for himself how the children were getting on. Once when he found that the noble children had been idle, he was very angry and rebuked them in a voice like thunder, because, proud of their birth and their riches, they had neglected their studies. He told them that if they wished to win his favour, they must set themselves to improve and work hard.

Death of Charles the Great (A.D. 814).—Charles the Great had built a mighty church at Aachen, and when he died, he was laid there amidst the lamentations of his people, and a splendid tomb was raised over him. His son and those who followed his son were not strong enough to keep his wide empire together. It was made up of many different peoples, who were not likely to care to stay under one rule. The part of it where the Franks had mostly settled became in time the kingdom of France. The country which is now called Germany was divided under many different rulers; some were dukes, some counts, some bishops. They managed their own lands as they liked, but owed some sort of obedience to the prince who was chosen to be Emperor, and were expected to follow him in his wars. If the Emperor was a weak man, they paid very little heed to him, but strong Emperors knew how to make their power felt. These centuries till the year 1453 are called the Middle Ages. During them the nations of Europe as we know them now were being formed. It was a time of many troubles, of constant wars, of much wickedness. But it was also

a time when men dreamt dreams of how the world might be made better and holier, and ordered so that everywhere men should know what was right, and be able to live in peace and serve God. There were never wanting those both in Church and State who held up to men the better way. Learning was kept alive in the monasteries, and though many of the clergy cared more for wealth and power and the things of this world than for the things of God, there were holy monks and nuns who tended the sick, cared for the poor, and taught the ignorant. Amongst the knights who fought in the endless wars, there were those who showed that a soldier must not only be brave, but must be generous to his foes and protect the weak.

CHAPTER XI

HILDEBRAND: POPE GREGORY VII

Principal Dates:

1073 A.D. Hildebrand elected Pope.
1077 A.D. Henry IV. at Canossa.
1085 A.D. The Death of Gregory VII.

Character of the Papacy.—The Pope of Rome claimed to be the head of the western Church, but in the troubled times which followed the death of Charles the Great, things were so disturbed in Italy that the Popes had very little power, and were treated with very little respect. The Church in the east was quite separate from the Roman Church. Its head was the Patriarch or Bishop of Constantinople, and Emperors still lived at Constantinople

and ruled over the eastern empire. But as there was no Emperor living at Rome, the Pope tried to make himself the great man there, and there was much fighting and struggling who should be Pope. The Popes thought more of increasing their own power than of the good of the Church. From time to time the German king who had been chosen Emperor visited Rome and tried to make his power felt in Italy, and as these German rulers grew stronger they tried to get better Popes who would rule the Church wisely. Several German bishops were in turn set up as Pope by the Emperor, and they ruled the Church better than the Italian bishops had done.

The Papacy and the Empire.—But the Italians and the Churchmen did not wish the choice of the Pope to be left to the Emperor, and for many years all Europe was rent by struggles between the Popes and the Emperors. The real question was how the power was to be divided between the Church and the State. The Church claimed to be independent and superior to the State; the rulers of the State wished to be superior over the Church. In time the idea grew up that the rule of the world ought to be divided between Pope and Emperor, and that the Pope should be the spiritual, the Emperor the temporal head. But men never really agreed as to the way in which the power should be divided.

Hildebrand (*born* A.D. 1020).—The man who did the most to maintain the power of the Church was Hildebrand, the son of a poor Italian carpenter. As he seemed to be a clever boy, he was sent first to study in Rome and then to Cluni, a famous monastery in France. Many monks in those days lived idle

lives, doing just as they pleased. But at Cluni they followed the rule of S. Benedict, the holy man who had bidden his followers divide their time between prayer, study, and work with their hands.

At Cluni, Hildebrand studied, and learnt to rule himself, but he did not wish to spend his life as a monk. He went back to Rome, and soon was active in the affairs of the Church. He travelled to Germany and spent some time at the court of the Emperor, and he became the chief adviser of five Popes one after the other. Reforms were terribly needed, and Hildebrand, who saw before him a vision of what the Church might be, toiled with all his might to make it pure and strong.

The State of the Church.—One of the chief abuses was the way in which high places in the Church were bought and sold. Rich lords bought preferment for their sons, and in this way young boys often became abbots, bishops, and even archbishops. Such men were not likely to care much for the religious duties of their office, and their worldly and pleasure-seeking lives were a disgrace to the Church. The Emperor Henry III. (1034–1056), a great ruler, who worked hard to bring about good government in Church and State, was anxious to stop the shameful sale of offices in the Church. He wished to choose himself the clergy who should be abbots and bishops in his lands, and the other rulers in Europe had the same desire. Hildebrand, on the other hand, wanted the clergy to elect their own rulers, and for this he struggled all his life with the Emperor. The same struggle went on all over Europe for many years, and it cannot be said that in the end either side exactly won. But it became settled that the Pope

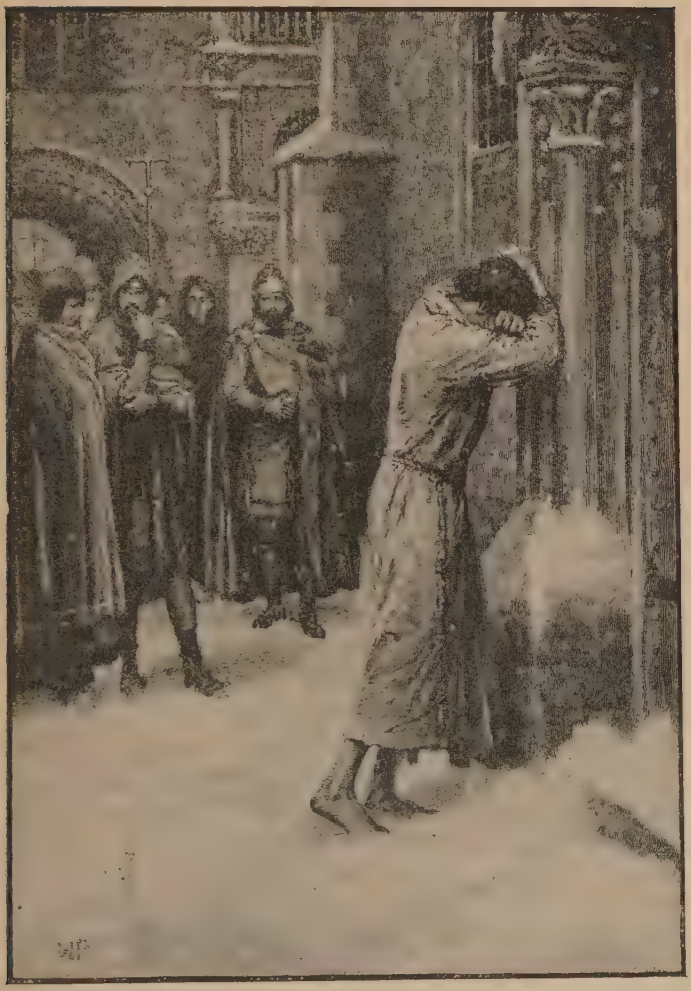
should be chosen not by the Emperor or the people of Rome, but by the cardinals, great Churchmen chosen by the Pope himself from all the nations of Europe. They were mostly Italians, as the Pope was generally an Italian, and they met in Rome at the death of a Pope to choose his successor.

Hildebrand wished to make the Church not only strong but pure. He tried in every way to get the clergy to do their duty and lead holy lives, and to make the monks keep their rule and give themselves to prayer and study. He also insisted that the law forbidding the clergy to marry should be strictly kept. Many had disobeyed this law, and they were now bidden to put away their wives.

Hildebrand becomes Pope (A.D. 1073). — For twenty-five years Hildebrand had been the real ruler of the Church, but he was in no hurry to be Pope himself. It was at the funeral of Pope Alexander II. that men at last insisted that Hildebrand should be Pope. The people of Rome rushed into the church shouting "Let Hildebrand be Pope." In vain he tried to calm them, but crying "S. Peter wills Hildebrand to be Pope," they carried him off to another church, where the assembled cardinals and bishops elected him Pope amidst the joy of all. He took the name of Gregory VII., and set to work to carry out the reforms he so much desired. His fame was spread throughout Europe; in every land his influence was felt, strengthening and purifying the Church. But his work led him into bitter contests. The great Emperor Henry III. was dead. His son Henry IV. was not a wise ruler. He had difficulties with his own people, and he defied the Pope by appointing worthless men, his own favourites, to great

places in the Church. Gregory VII.'s reforms had roused many enemies against him, and at first the German princes took the Emperor's side in the quarrel. An insolent decree was passed by the Emperor and his council, declaring that Gregory VII. should be no longer Pope. When this decree was brought to Gregory in Rome, his indignant attendants would have slain the messenger had not he protected him. But his answer was a terrible one. He excommunicated the Emperor and those who held with him, which means that he put them out of the Church, so that no priest might minister to them or give them the sacraments.

Henry IV. at Canossa (A.D. 1077).—Henry IV. had not many friends in Germany, and his subjects did not stand by him in this trouble. They even talked of electing another king. So he decided to submit to the Pope. In mid-winter he crossed the Alps and proceeded to the Castle of Canossa, a grim fortress which crowns a high peak of the Apennines, where Gregory VII. was staying. The cold was bitter and snow lay deep upon the ground. Henry IV. lodged outside the castle walls and waited for three days, but the Pope would not see him. Then one morning, barefoot and clad in a coarse shirt, he climbed the steep path to the castle, and knocked as a humble penitent for admission at the door. All day he waited shivering in the snow; the next day and the day after he came again. Then at last Gregory was persuaded to name the conditions under which he would pardon him. He was admitted to the castle, and flung himself at the feet of the Pope, crying, "Spare me, holy father." The peace made between the two was not lasting. It would have been



HENRY IV. AT CANOSSA

wiser if Gregory had been less harsh. Henry IV. could not forget or forgive his bitter humiliation. He went back to Germany and his struggle with his enemies, but as soon as he was strong enough he led an army into Italy to attack the Pope. Three times he besieged Rome, and at last forced his way into the city; but Gregory remained safe in the Castle of S. Angelo, a fortress by the Tiber. Then the Pope's friends gathered a great army and drove out Henry; but in their triumph they did not spare the city, and the Pope saw it plundered and reduced to ruins by his deliverers.

Death of Gregory VII. (A.D. 1085).—The last days of the great Pope were sad. Italy was distracted with wars, Rome was in ruins, its people furious with the Pope, who had to take refuge in the monastery of Monte Cassino in the Apennines. In the following year he died at Salerno.

In all that he tried to do Gregory had not struggled for himself, but for the ideal Church in which he believed. That the Church should rule the world was his desire, and he wished it for the good of the world as well as for the glory of the Church. To fit the Church for the great position he claimed for it, he laboured to purify and reform it, and much good came from his work, though his object was never realised. It is owing to him that both for good and evil the Papacy became one of the chief powers in Europe. The Church was not divided then as it is now, and in all lands men thought of the Pope as head of the Church. Unfortunately, the Popes often used worldly means to strengthen their power, and tried to make the Church rich. Perhaps if they had cared more for the spiritual side of the Church's work,

and had not mixed themselves up in the quarrels of other princes, the troubles and divisions which have done so much harm to true religion might have been avoided.

CHAPTER XII

FREDERICK BARBAROSSA

Principal Dates:

1152 A.D. Frederick Barbarossa chosen Emperor.
1176 A.D. Frederick Defeated at Legnano.
1190 A.D. The Death of Frederick Barbarossa.

The Emperors and the Feudal System.—The strong will of Gregory VII. had enabled him, after long struggles, to make the election of the Popes independent of the Emperor. The weak government of Henry IV. helped to settle the way in which the Emperors should be chosen. The great rulers of the past had granted lands to their followers, who had promised certain services in return. Thus grew up what is called the feudal system. Within his own lands the feudal lord could do pretty much as he liked, but he was bound to follow his overlord in his wars, and to help him with money in special difficulties. Many of the lords who held fiefs in Germany were very powerful, and ruled over wide lands. It was from these great lords that the Emperor was chosen. He had not the right to leave his power to his son, but a strong Emperor generally managed to get his son crowned in his lifetime as King of the Romans, and then he naturally succeeded at his father's death. During the disturbed reign of Henry IV. the great princes of Germany grew strong and independent, and

paid little heed to the Emperor. They met together in a council or diet to settle the common affairs of the empire, and some came in time to look upon this

FREDERICK BARBAROSSA

council as really superior to the Emperor. They succeeded in getting it to be the settled custom that the Emperor should be chosen by the prince-electors, the chief amongst the great princes of Germany.

Frederick Barbarossa chosen Emperor (A.D. 1152). —In this way the Emperor Frederick I. was chosen, the man whom the Germans honour as one of their great heroes. He was thirty when he became Emperor, strong and handsome, with blue eyes and a smiling, pleasant face. His red hair and beard won him from the Italians the name of Barbarossa, the red beard. He was famous as a brave soldier, ready to bear any fatigue. He knew how to lead others and was just and fearless, but severe and sometimes cruel to his enemies. He longed for glory and to bring back the old greatness of the empire. After being crowned King at Aachen, and settling various disputes in Germany, he crossed the Alps to be crowned Emperor by the Pope at Rome.

Frederick and Pope Hadrian IV.—Hadrian IV. had just been elected Pope. He was the only English Pope; the son of poor parents, by his piety and his talents he had risen to this high office. Frederick and Hadrian met some way outside Rome. To the indignation of the Pope and his attendants, Frederick did not pay homage to him, by holding his stirrup for him to dismount. The angry Hadrian refused to give Frederick the kiss of peace. Nothing could bend the Pope to give up the claims of his high office. After two days Frederick, who was impatient to be crowned, had to give in, and before his whole army he held the Pope's stirrup whilst he dismounted. After this they entered Rome, and Frederick was crowned at S. Peter's.

Frederick and Italy.—During the long quarrel between the Popes and the Emperors, the Italian towns had had the opportunity to become free and independent. Each town made its own laws and

governed itself, and by their trade and industry the towns grew strong and rich. Frederick found out on his first visit to Italy that the Italian cities thought very little of his authority. He went back to Germany in all his new glory as Emperor to bring order into his government there, but he was determined to come back to Italy and make the Italians also feel his power. He wished to be Emperor in Italy as well as in Germany, but the Germans were more ready to obey him than the Italians. They felt that he belonged to them, for he was a thorough German, with all the good qualities of the Germans. They were proud of his fame and valour, and though he had some enemies in Germany, he had many warm friends. But to the Italians, with his red beard and German tongue, he was a foreigner. He could only speak Latin with difficulty. Latin was still the language used by all learned men, and all books and laws, and even letters, were written in Latin.

The Condition of Italy.—Italy was in a very confused state. Over the northern half were scattered the cities, free and independent, like little republics. Chief amongst them were the great trading cities of Venice, Genoa, and Pisa, which carried on a wide commerce with the East; Milan, the most important of the cities in the rich plain of Lombardy; Florence, amongst the Tuscan hills, afterwards the most famous of all, because of the many great men—poets, artists, and scholars—who were its citizens, and many others. There was much jealousy between these cities, which led to frequent fighting, when the strong tried to oppress the weak, and the weak combined against the strong. In the south, the island of Sicily had been conquered by the

Normans, those wonderful sea-kings whose energy led them to every part of Europe. The Norman Kings of Sicily conquered Naples, the southern part of Italy, and were always ready to interfere in Italian affairs. In the middle of Italy was the Pope, who claimed not only the spiritual rule of the whole world, but the rule over the city of Rome, and other lands which had been left to Gregory VII. by a pious lady, the Countess Matilda.

Frederick and Pope Alexander III.—Over all this divided country, Frederick claimed to be the chief ruler. Five times he crossed the Alps with an army, and he spent much time in Italy. Hadrian IV. boldly defended the rights of the Church against him. On Hadrian's death, Frederick would not recognise Alexander III., who was chosen in his stead, but allowed a rival Pope to be set up. At one time there were three men who each claimed to be Pope. But Alexander III. was a determined man; clear before him, as before Gregory VII., was the one aim to make the Church supreme. For twenty-two years, through endless difficulties, he maintained the rights won by Gregory VII. Once all seemed lost. Frederick entered Rome with his victorious army. Alexander had to flee, and now Frederick hoped once for all to crush all his enemies. But it was August, and under the hot Italian sun a deadly fever attacked the Germans. They died in hundreds. Frederick was forced to break up his camp and lead his army away northwards. Many, amongst them some of his most trusted followers, died by the way, and with difficulty he made his way back over the Alps with the few that remained.

The Lombard League.—Against the Lombard cities Frederick was at first successful. Milan.

which dared to resist him, was taken and destroyed. But she rose again from her ruins, and persuaded all the cities of Lombardy to form a League, called the Lombard League, and fight against the common foe. The army of the League met Frederick and his army at Legnano (1176). Fighting like heroes, they routed the Germans. This battle showed Frederick the strength of the Italians, and he felt that it would be wise to think of peace. He sent messengers to Alexander III. offering to recognise him as Pope, and he agreed to a truce of six years with the Lombard cities. The Pope and the Emperor met at Venice to confirm the peace. For eighteen years they had struggled, each fighting to keep the power which he believed God had given him. It was a solemn moment when the great Emperor advanced to meet the aged Pope. Frederick flung aside his imperial mantle and prostrated himself at the Pope's feet. But the Pope, in tears, raised him, and, kissing him, led him into the church and gave him his blessing. When the six years' truce was over, Frederick made peace with the Lombard cities. As Emperor, he kept some vague authority over them, but really he left them to be free and independent republics. The might of a great Emperor had not been able to crush the free spirit of the Italian cities.

In Germany too there was peace. The glory of the Emperor was greater than it had been since the days of Charles the Great. Frederick summoned his knights and nobles to a great festival at his city of Maintz on the Rhine; and the old German poets loved to sing of this gathering where the brave and the noble met together, and the Emperor himself showed his skill and courage in the tournaments.

Death of Frederick Barbarossa (A.D. 1190).—Peace did not last. There were again disputes with Alexander III.'s successors. But now news came which filled all Europe with horror. Jerusalem, the holy city, had been captured by the Moslems. Here was new work for Frederick. He gathered his choicest knights, and leaving his empire in the charge of his son Henry, he started for Palestine. He led his army over land, and after passing through countless perils, the great Emperor was drowned whilst crossing a river in Asia. He was buried in the sandy desert, but the German people long believed that he slept in a cave, high up in the mountains of his own land, ready to come again to help them should they need his strong arm.

Frederick made the empire a great power in Germany, even though he could not subdue Italy. After his day, and the days of his son and grandson, the Emperors interfered little in the affairs of Italy; they were German princes, and busied themselves chiefly with the affairs of Germany.

CHAPTER XIII

SALADIN AND THE CRUSADES

Principal Dates:

634 A.D. The Capture of Jerusalem by the Moslems.
1076 A.D. Jerusalem Captured by the Turks.
1095 A.D. The Council of Clermont.
1096–1099 A.D. The First Crusade.
1187 A.D. The Capture of Jerusalem by Saladin.
1189–1192 A.D. The Third Crusade.

The Pilgrimages to the Holy Land.—You remember how the Moslems, the followers of Mohammed, carried his religion along the north of Africa

into Spain, forcing the people they conquered to accept their faith or die. They conquered also Syria and Palestine, and Jerusalem became a Moslem city. The Apostles and early Christians had taught that Christ was present everywhere, and that all places where men worshipped Him were equally holy. But as time went on, people in their longing for something holy which they could see and touch, came to look on the places where Christ and His followers had lived with special veneration. They travelled long distances to pray at the tombs of holy men, thinking that God would be more ready to hear them there. They venerated relics such as the bones of holy men, and bits of wood said to be part of the Cross of Christ. From all parts of Europe, men and women, rich and poor, journeyed as pilgrims to Palestine; they believed that by visiting the holy places they would gain forgiveness of their sins. Beautiful churches marked the spots where Jesus Christ was said to have been born and crucified and buried. Convents were built all over the land and crowded with monks and nuns from many nations.

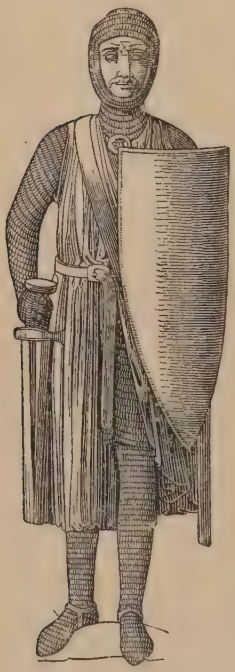
The Holy Land conquered by the Moslems (A.D. 637).—It was a terrible blow when the Moslems conquered the Holy Land, but at first the Christians succeeded in keeping their churches in Jerusalem, and got permission for the pilgrims to visit them. The pilgrims felt that their sufferings and difficulties only added to the merit of their journey. After a time, however, new bands of Moslems, called Turks, who came from Central Asia, conquered the Saracens in Palestine, and they treated the Christians very cruelly. The few pilgrims who returned to Europe told terrible tales of their sufferings, and of the miserable condition of

the Christians in the East. One man, called Peter the Hermit, was roused almost to frenzy by what he had seen. Barefooted and bareheaded, riding on an ass and carrying a huge cross, he went from place to place on his return to Europe, and with fiery words mixed with groans and sobs bade the people who thronged to hear him, hasten to deliver the land where their Lord had lived and died.

The Council of Clermont (A.D. 1095).—The Pope, Urban II., called a council of the Church to meet at Clermont in France, and preaching in the open air to the vast crowds who gathered there, he urged them to free the sepulchre of the Lord. His glowing words were interrupted by the shouts of the people: "It is the will of God." They fastened on their breasts crosses of cloth hastily torn up, and swore to go to the holy war, which thus got the name of crusade.

The First Crusade (A.D. 1096).—Many men took the cross in the hope of saving their souls, others only because they loved fighting and adventures. The armies of the crusaders, though large, were badly led. They were made up of men from many different lands, and there was much quarrelling and jealousy. After great difficulty and loss of life by the way, the crusaders took Jerusalem (1099), and after a horrible massacre of Jews and Saracens, they went to pray at the tomb of Him who had died to save the world. A Christian kingdom was then set up at Jerusalem. It was not easy to keep this little kingdom safe from the attacks of the Moslems, and new crusaders, amongst them some of the greatest princes of Europe, came constantly to help in the wars in the Holy Land.

Capture of Jerusalem by Saladin (A.D. 1187).—The Moslems were divided amongst themselves; one prince ruled in Egypt, another in Bagdad. But there arose a great general called Saladin, who became Sultan of Bagdad and made Egypt obedient to him. Saladin belonged to the Kurds, a hill tribe. Like his people he was strong and brave. He wore a plain woollen garment and drank no wine, and followed the rules of his religion strictly. He prayed five times a day, and used to read the Koran as he rode to battle. He was a just ruler, brave and fearless, and with a mighty army at his command, he determined to win back Jerusalem. One by one the cities of Palestine had to open their gates to him. In Jerusalem the Christians made a desperate defence. But the city, crowded with people, had only a feeble garrison and was forced to yield. Saladin was a generous enemy. He allowed the Christians four days to leave the city, taking with them such of their goods as they could carry. With waving banners he entered Jerusalem. The crosses which adorned the churches were torn down, but there was no massacre or pillage.



EFFIGY OF A KNIGHT from the Temple Church, London, showing Armour of the Twelfth Century

Europe heard with horror that the kingdom of Jerusalem, which had lasted 88 years, was destroyed.

The greatest kings themselves prepared for a new crusade. The Emperor Frederick Barbarossa died on the way; Richard the Lion-hearted, King of England, and Philip Augustus, King of France, and many other princes reached the Holy Land. But the number of great princes did not help the success of the crusade. They wasted their time in quarrels with one another. Philip Augustus particularly was jealous of the fame and courage of Richard the Lion-hearted, and went home in disgust. Other princes too were jealous of Richard, who was violent and overbearing, and always wanted his own way. In spite of hindrances, he marched towards Jerusalem, defeating the troops of Saladin in a battle of twelve days. Saladin was as brave as Richard, and the two warriors admired and respected one another, but his followers were dismayed at the advance of the Christians. It was the quarrels of the crusaders that destroyed the hopes of success. They refused to follow Richard, and he had to turn back within sight of the walls of Jerusalem.

Truce between Richard and Saladin (A.D. 1192).—Both Richard and Saladin were worn out with the fatigues of war. They began to treat for peace. Presents of horses and hawks were exchanged between them, and after much discussion a truce was concluded to last three years and eight months, during which pilgrims were to be allowed to visit Jerusalem without hindrance. Richard hurried back to England, where he was much needed, but, being shipwrecked on the way, he was taken prisoner by the Duke of Austria, who had quarrelled with him on the crusade. He was only freed after a large ransom had been sent from England.

Saladin died a few months after the truce. Several more crusades were preached, and crusaders came to fight in the Holy Land, but they could not succeed in winning Jerusalem. The princes of Europe were too jealous of one another to unite against a common enemy. The Turks always pressed further on, and

CHURCH OF THE HOLY SEPULCHRE

the Christian Emperors at Constantinople trembled at their approach, and again and again implored help from Europe.

Results of the Crusades. — The crusades went on for about two hundred years, and cost many lives and vast sums of money. It seems strange to us now that men could have believed that they

were doing God service in this way. But some good came from the crusades to the people who stayed behind. It was, as a rule, the fierce men who loved fighting and adventure who went on the crusades, and whilst they were away there was more peace at home. The great lords needed money to go to the East, and they got this from the merchants and the traders, giving them in return the right to govern their own towns, and so to grow free and strong. The people gained more freedom through the absence of the lords and barons, even though they had to toil hard to provide the money needed for the wars. Through the crusades also, men learnt much of the wisdom of the East. The traders followed in the steps of the crusaders and brought back spices and rich stuffs. Besides this, the crusades helped to keep back the Turks, who under a leader like Saladin might have pushed far into Europe.

CHAPTER XIV

S. FRANCIS AND THE REVIVAL OF RELIGION

Principal Dates:

1170 A.D. Birth of S. Dominic.
1182 A.D. Birth of S. Francis of Assisi.
1209 A.D. The Foundation of the Franciscan Order.
1215 A.D. The Foundation of the Dominican Order.

The Church in the Middle Ages.—The struggle of the Popes to make the Church strong had done away with some evils, but had made the Popes think too much about getting power for

themselves. They were so busy in trying to manage the Church in every part of Europe, and in preventing kings and princes from interfering with the Church, that they gave little heed to the teaching of true religion. Many of the monks and nuns, though they professed to have given up the world, lived idle lives, and cared about nothing but money and pleasure. The chief clergy were busy in worldly matters, for as they were the only men who were educated, the kings needed them as judges and ministers. The times were hard and cruel, and the poor were at the mercy of the rich and powerful. They were neglected and ignorant, and no one seemed to care to teach or help them. They saw the worldly lives led by the clergy; this led them to despise the Church, and to listen readily to new teachers.

Dominic preaches against the Heretics.—Men arose who taught many strange doctrines; these teachers were called heretics, because they taught things contrary to the doctrines of the Church. There were very many of them in the southern parts of France. A learned Spanish priest called Dominic, born in 1170, was horrified when he travelled through France, to see the ignorance and the errors of the people. He determined to give his life to teaching them, and he got the permission of Pope Innocent III. to start a new Order, that is, a body of men called brothers or friars, who should give themselves first to study, and then go about simply amongst the people to teach them and contradict the errors of the heretics. Many men of all nations joined his Order, and the Dominican friars went into all countries teaching everywhere the doctrines of the Church.

The Youth of Francis.—At the same time an-

other man was showing by the simple beauty of his life, how the love of God could save men from sin and suffering. This man was called Francis. He was the son of a merchant in a little town called Assisi in the mountains of Italy, and was born in 1182. At first he was like other boys, merry and mischievous. But as he grew older, he became dreamy and thoughtful. One day when he was twenty-five years old, his father sent him to sell some cloth in a neighbouring town. As he was riding home with the money in his pocket, he suddenly thought how worthless money was. He went back to the town, sold his father's horse, and went and gave all the money he had got to the priest of a ruined church to help him to build it up again. The priest was afraid to take the money, so Francis angrily threw it away. For a month he lay hid in a loft, whilst his father hunted everywhere for his son and his money. At last Francis felt it was wrong to hide, and went and told everything to his father, who gave him a severe beating and locked him up. But his mother let him out again, and Francis wandered about the streets, whilst the people mocked at him. Then his angry father took him to the bishop, who bade him restore the money. Francis found it where he had thrown it, and gave it and all his clothes back to his father, and said he would have nothing more to do with him. It was a strange way of beginning his new life, but Francis seems to have felt that to be free and lead a right life, he must get rid of all worldly ties. He said that he had chosen holy poverty to be his bride, and at first he spent his days wandering about the hills and giving much time to prayer. Then he worked with his own hands at building up ruined churches.

One day, after hearing the Gospel read, he made up his mind that he would go about like the Apostles to teach men the need of repentance and the joy of loving God. So he wandered along the roads, speaking to those he met. At first men laughed at him, but when they saw his simple goodness they listened, and some came to him, drawn by his holiness, and wished to share his life. Francis did not want followers, but he could not drive them away. So they stayed with him, sometimes living in little huts which they built themselves, sometimes wandering about preaching. Those who came to him had to give up all their goods to the poor, and promise to live like the Apostles without any possessions so that they might be free from the world.

The Character of Francis.—Francis was full of love for men. His one desire was to help them as his master Christ had done. He had no plans, no wish for anything but to be allowed to live a simple life of love. He cared for the poor lepers whom every one neglected, he tended the sick, he taught the ignorant. He loved the birds and the animals, and called them his brothers and sisters. He is said even to have preached to the birds. He was always full of joy and happiness, loving laughter and merriment, but tender and gentle with every one. He and his followers had no settled home. They wandered about amongst the towns and villages, teaching the people. At times they spent long hours in prayer in caves in the rocks or under the trees; their desire was to show by their lives the love of God.

The Foundation of the Franciscan Order (A.D. 1209).—It troubled Francis when his followers or

brothers grew so many that it became necessary to have a rule of life for them, and to bind them together in an Order. With eleven brothers he journeyed to Rome to ask the Pope to approve of the simple rule he had made. The Pope, Innocent III., was a great man who did much to make the Church strong and pure, but when he heard Francis' rule he said that it was too strict. It took some time before Francis could persuade him to approve the rule. At last he was allowed to found his Order. It was called at first the Order of the Brothers Minor, because they were ready to do loving service to all, but it is generally known as the Franciscan Order after its founder. The brothers were to be vowed to poverty, and to have nothing of their own but to beg the food they needed.

The Teaching of the Franciscans.—Francis was distressed when his Order grew large and important. He did not care for managing men, and left the business of the Order to others. More and more he withdrew himself from the world and spent most of his time in prayer. It was his life which was his teaching. He showed men once again the beauty of a life of love, and the story of his life still teaches us. There were many holy men amongst his followers. The Franciscan brothers spoke to the people in simple, homely words which they could understand, and the poor crowded to hear them. Very soon they spread into all the countries of Europe. They wandered about by twos, and when they got to the towns they slept under arches or in church porches amongst the lepers, the idiots, and the outcast, whom they wished to help. The poor in the towns lived in wretched hovels round the walls, amidst filth

and misery, no one caring for them. The Franciscan brothers or friars settled amongst them, building themselves poor mean dwellings outside the city walls.

At first the friars had despised learning as well as money, but they found that they needed to know something about medicine so as to help the sick, and that in order to teach others they must study themselves. So it was that the Franciscans became some of the most learned teachers of the time. Many of them came to Oxford, and they settled also in London.

Even before Francis died his Order had lost its first simplicity. But the Franciscans did much for the poor and ignorant. They did not shut themselves up in monasteries, they went about amongst the people. They and the Dominican friars were the great preachers of the age, and the churches they built were arranged so that large crowds could easily hear the preaching. Of course there were worthless men who became friars in order not to have to work, but still the followers of Francis did for a time show forth Christ's love for the poor, and did much in those cruel days to make the lives of the poor less miserable. They taught them the truths of their religion in a way that they could understand, and were at first more simple and homely than the Dominicans.

EUROPE
from 1000 A.D.
English Miles
0 50 100 200 300 400 500
Emery Walker sc.
RUSSIA
Archangel
Kazan
R. Volga
St. Petersburg
R. Neva
Novgorod
Moscow
Poltava
Kief
R. Dnieper
BLACK SEA
CRIMEA
SYRIA
Constantinople
R. Danube
ESTHONIA
LIVONIA
POLAND
BOHEMIA
Austerlitz
Vienna
AUSTRIA
HUNGARY
Baltic Sea
NORWEGIAN SEA
DENMARK
Elsinore
Copenhagen
Lübeck
Hamburg
Brunswick
Magdeburg
Berlin
Wittenberg
Leipzig
Dresden
Ratisbon
Augsburg
Blenheim
Ulm
Hanover
Utrecht
The Hague
Amsterdam
Rotterdam
Antwerp
Brussels
Waterloo
Namur
Meuse
Paris
Versailles
Rheims
Rouen
Caen
Dieppe
Le Havre
Nantes
La Rochelle
FRANCE
Clermont
Lyons
Turin
Genoa
Milan
Venice
Verona
Mantua
Modena
Parma
Florence
Pisa
Siena
Assisi
Rome
Naples
Sicily
Corsica
Sardinia
Tunis
AFRICA
MEDITERRANEAN SEA
Marseilles
Rhone
Pyrenees
GUIENNE
GASCONY
NAVARRE
Madrid
CASTILE
SPAIN
PORTUGAL
Granada
GRANADA
Trafalgar
Strait of Gibraltar
ATLANTIC OCEAN
ENGLAND
SCOTLAND
IRELAND
London
Oxford
Norwich
English Channel

CHAPTER XV

S. LOUIS

Principal Dates:

911 A.D. The Northmen settle in Normandy.
987 A.D. Hugh (Capet), Count of Paris, chosen King.
1180–1223 A.D. The Reign of Philip Augustus of France.
1226–1270 A.D. The Reign of Louis IX.
1248 A.D. The First Crusade of Louis IX.
1270 A.D. The Second Crusade of Louis IX.

Growth of the Kingdom of France.—You will remember that the land of the Franks was part of the empire of Charles the Great. That great empire could not be kept together under one ruler, and one of the grandsons of Charles the Great became king of the land we now call France. But neither he nor his descendants were strong rulers. The great lords did what they liked in their own lands, and paid little heed to the king. Fierce seamen called the Northmen came in their swift boats from the northern seas and plundered the coasts of France. They even sailed up the Seine to the very walls of Paris. They were driven back by the Count of Paris, and had to be content to settle in the rich lands by the mouth of the Seine, which they called Normandy (911), till they crossed the Channel and conquered England.

Hugh, Count of Paris, chosen King (A.D. 987).—The Counts of Paris had done so much to keep back the Normans, that after a time the barons, tired of the feeble descendants of Charles the Great, chose Hugh, Count of Paris, to be their King, and for more than four hundred years his descendants ruled over France.

Only the lands round Paris belonged to Hugh. In the rest of France the great lords ruled like independent princes. They were the king's vassals, and, according to the feudal customs, they had to follow him to his wars, and to pay him money and obedience in certain cases. But some of them were at first stronger than the king himself. For some hundreds of years the history of France tells us how the power of the kings slowly grew, and how they managed to get possession of the lands of their great vassals.

Philip Augustus (A.D. 1180–1223), who quarrelled in the crusade with Richard the Lion-hearted, was one of those who did most to make the kings of France more powerful. He won Normandy from the weak and foolish John, King of England. Altogether he nearly doubled the lands which belonged to the kings of France, and he also did much to improve the way in which they were governed. Philip's son, who succeeded him, died very soon, leaving a little boy of ten years old, who became king as Louis IX. He grew up to be the greatest king of his time, and was so holy that all men looked upon him as the example of what a Christian king should be.

Early Years of Louis IX. (A.D. 1226).—At first his mother Blanche, a Spanish princess, ruled for Louis. She brought him up strictly and well, and saw that he was taught all a king should know. She made him an earnest Christian and a true knight, eager to rule his people kindly and wisely, and to make peace and not violence reign in his land. When he was nineteen, he was considered old enough to rule himself, but his mother still helped him in everything. The idea in those days was that the noblest thing a man could do was to become a

crusader, and once when Louis was very ill he vowed that if he recovered he would go on a crusade. His mother and his other advisers tried to persuade him that as a king there was other work for him to do at home, but he would not listen. He wanted all his bravest knights to go with him. One evening when he was sitting amongst them, the lights were suddenly put out, and when they were lit again, it was found that every one had a cross sewn on his shoulder, so some of the knights became crusaders against their will.

First Crusade of Louis IX. (A.D. 1248).—Louis was not a clever general, and he was not successful in his crusade. He determined to attack the Moslems in Egypt, the centre of their power. At first he was successful, but then he grew ill. His army was furiously attacked by the Moslems, and he and his chief knights were taken prisoners. Louis was very patient as a prisoner, and felt no fear of his fierce captors. At last he made a truce of ten years with the Sultan. He gave up all that he had won and paid a large ransom. In return, the Sultan promised to set free all the Christian prisoners in his hands. Then Louis sailed away to Palestine, where he stayed three years, visiting the towns on the coast which still belonged to the Christians, and seeing that their ruined walls were rebuilt. But most of all he laboured to free those Christians who were kept as slaves by the Moslems. He bought all he could back from their masters and set them free.

Government of Louis IX.—Whilst Louis was away his mother had ruled his kingdom wisely for him. When he heard of her death, he hastened back to take her place, sad at heart at the

failure of his crusade. For the next fifteen years, he busied himself with the care of his people. He loved peace, and instead of seeking occasions of war he settled all disputed points with his

LOUIS IX. OF FRANCE

neighbours. Some of his nobles complained that he was too generous in his treaties with Henry III., King of England, who owned wide lands in the south of France; but he answered that he had acted so that there might be love between his children and the children of Henry III.

He laboured to show justice to all. He would not allow men to settle their quarrels by fighting, nor suffer the rich and powerful to oppress the poor and weak. Equal justice was shown to all in his courts. As he wished disputed questions to be settled according to law, he made the lawyers whose business it was to study the law, sit in his courts with his nobles. At first the great nobles, who thought that they alone ought to advise the King, treated the lawyers with contempt, and made them sit on stools at their feet. But the learning and wisdom of the lawyers soon made them the leaders in the court.

The King loved to do justice himself. After he had been to church in the morning, he would sit under an oak-tree outside his castle, or on a carpet spread on the ground in his garden at Paris, and listen to all who came to him with their complaints and questions. So great was the fame of his justice that other kings asked him to settle their disputes. He loved learning, and was pleased when his confessor, Robert de Sorbon, built a college near the university in Paris for poor students, called after its founder the Sorbonne. He invited many of the most learned men in Europe to teach in the university at Paris, which became one of the most famous universities of the time. One of the most charming of early French poems, called "The Romance of the Rose," was written in his day, and Joinville, his devoted follower and friend, wrote a history of the times which has helped us to know what kind of a man Louis was. Art too flourished, and many of the most beautiful cathedrals of France, which are the most beautiful cathedrals in the world, were built about this time. There were

also clever painters, some of whom ornamented the books of prayers and poems, all written by hand, with lovely and delicate pictures.

Second Crusade of Louis IX. (A.D. 1270).—But whilst doing all he could for his people, Louis never forgot his wish to go once more on a crusade. He asked Edward of England, afterwards Edward I., to go with him, and lent him money for his expenses. All his advisers tried to persuade Louis to stay at home, for he was weak and ill, and they saw no good that could come from the crusade. But he would go. He sailed to Tunis that he might attack the Moslem power in the north of Africa. There Edward joined him. But the hot African sun was too trying for Louis' feeble health, and he felt that his life was drawing to an end. His last days were spent in prayer, and when his words could no longer be heard, his lips were still seen to move, and so his sweet spirit passed away.

All Europe, and even the Arabs, honoured him for his virtues. He showed that a great king could be a holy man. He was the hero of the Middle Ages, and men honoured him as a saint after his death. The century in which he lived was a time of great men and great ideas. At its beginning Francis by his holy life had brought men back again to the pure spirit of Christianity. At its end Louis, and after him Edward I. of England, showed what a Christian king might do for his people.

CHAPTER XVI

RUSSIA AND THE TARTAR INVASION

Principal Dates :

862 A.D. Ruric invades Russia.
1204–1227 A.D. Reign of Jenghiz Khan.
1230 A.D. The Teutonic Knights settle on the Baltic Coast.
1250 A.D. The Tartars conquer Russia.
1487 A.D. Ivan III. frees Russia from the Rule of the Tartars.

The Teutonic Knights settle on the Baltic Coast (A.D. 1230).—Crusades were waged in other parts of Europe besides the east. In the north, on the east coasts of the Baltic Sea, the people were still heathen, and the Christian kingdom of Poland suffered much from these rude, heathen peoples on its borders. An Order had been founded, called the Teutonic Knights, made up of men who vowed to lead holy lives and give themselves to fighting the heathen. The Poles asked the Teutonic Knights to come and help them against the heathen Prussians, and this was looked upon as a holy war, and called a crusade. The Teutonic Knights not only conquered the Prussians but settled in their lands, and this was the beginning of settled government in the country which afterwards became the kingdom of Prussia. The Poles found that their new neighbours were just as troublesome as the heathen Prussians had been. The Teutonic Knights loved fighting better than anything else, and did not trouble themselves much about leading holy lives; they were much more eager to conquer new lands. They soon pressed further north and conquered the Livonians and Esthonians, and settled in the lands which are

now the Baltic provinces of the Russian empire. The knights were cruel to the free peoples whom they conquered. They took away all their lands and made them into slaves, and they were not kind masters. So it has come about that to this day the nobles who own the lands and the peasants who work on them are of a different race, and do not understand or love one another.

Rurik invades Russia (A.D. 862–879).—These conquests of the Teutonic Knights cut off Russia and Poland from the sea, so that they had no ports for trade with the rest of Europe. In the great plains of Russia an Aryan people, called the Slavs, had settled. Like England, France, and Sicily, the Slavs were attacked by the Northmen, those brave men whose ships carried them everywhere, and who knew so well how to govern other peoples. The leader of the Northmen who came to Russia was called Rurik. Under his descendants Russia was slowly growing into a great nation, busy towns were springing up, and the land was being cultivated, when all progress was stopped by a great calamity.

The Tartars.—Far away in Asia a terrible people called the Moguls or Tartars had risen into power. They did not belong to the Aryan race, but to the same race as the Chinese and Japanese. Their first great leader, Jenghiz Khan, led his wild hordes all over the great central lands of Asia, conquering and destroying wherever they went. The Tartars were more cruel and savage even than the Turks. In some places they destroyed everything, in others they settled down, and Tartar princes ruled the lands.

The Tartars conquer Russia (A.D. 1250).—The next great Tartar leader, Batou Khan, led his hordes

into Europe. They rushed like a destroying torrent through Russia, Poland, and Hungary, reaching to the borders of Germany. Then they seemed to tire. But though they left the rest of Europe alone, they settled in Russia. The Russians did not give in to the invaders without a brave struggle. Once the Tartars sent word to three Russian princes who had advanced boldly against them, and said, "If you wish for peace, give us the tenth part of your possessions." The Russian princes answered, "When we are dead you can take them all." In the battle that followed they were all slain. The Russian villages were burnt, the towns plundered, and when the Tartars captured a town an old writer tells us "that the Russian heads fell under the swords of the Tartars like corn under the sickle."

The thick forests of the north stopped the advance of Batou. But he led his army south to the holy city of Kieff. The gates were burst open by his fierce warriors, still the Russian defenders would not yield. Slowly they were forced back, fighting to the last, till they sought refuge in one of their great churches. The Tartars broke in and slew them as they stood round the tomb of the greatest of their kings. Then the rich treasures of the splendid churches of Kieff were seized by the Tartars, and the whole city was plundered. The wives and daughters of the great nobles were carried away as slaves by the Tartars. Batou settled at Kazan, on the great river Volga, and from there he and his successors kept the Russians in subjection for two hundred years.

Results of the Tartar Rule in Russia.—If the Russian princes had not been divided amongst themselves, they might have been able to drive

back the Tartars; what they did was to save Europe from this horde of barbarians. The princes of Europe had trembled at their coming, and the Emperor tried to get them to join together against this terrible foe. But they were too jealous and too busy with their own affairs to unite, and when the Tartars turned back to ravage Russia, they heeded them no more. Russia suffered terribly under the Tartar rule. Instead of growing slowly more civilised like the rest of Europe, the people were kept down by the violent and brutal Tartars. It was only slowly that the Russian nobles gathered strength again, and little by little were able to throw off the rule of the Tartars. The princes of Moscow were their chief leaders, and at last one of them, Ivan III., succeeded in taking Kazan and finally destroying the Tartar rule (1487). The Tartar ruler, or Tsar, as he was called, was himself taken as a prisoner to Moscow, and the reign of the barbarians was over.

CHAPTER XVII

THE GROWTH OF THE TOWNS

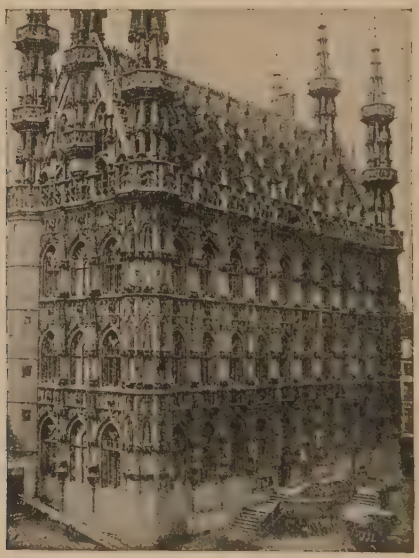
Principal Dates:

1241 A.D. Formation of the Hanseatic League.
1265–1321 A.D. The Life of Dante.

The Medieval Cities.—You will remember that the Greeks and Romans liked to live in cities, and that their history was chiefly concerned with the growth of their cities. The German peoples who conquered the Roman empire did not like city life, and often destroyed the Roman cities because

they hated to live within walls. But as time passed on new cities began to grow up, sometimes on the ruins of the old cities and sometimes round the castles of the great lords.

According to the feudal customs, the cities belonged to the lords on whose lands they were built, and owed



THE TOWN HALL, LOUVAIN

him certain services. The great lords were always in need of money for their wars, and as the men in the cities grew rich through trade and industry, the lords tried to get more and more money out of them. Sometimes they were very unjust and violent in their treatment of their towns; this led the citizens to band themselves together and refuse to give money unless they could get in return the right to govern them-

selves. So it came about that many cities became very independent of their lords, and the citizens ruled themselves through their councils like little republics.

The Beginnings of Trade.—The merchants in the different towns traded with one another, and met at great markets or fairs to exchange their goods. At first men were afraid of long voyages by sea, and merchandise was carried on horseback over land for many hundreds of miles. The silks and spices of the east came in early days right across Russia from the south to be sold at Novgorod, a free city in the east near the borders of Poland. Novgorod, which must not be confounded with Nisni-Novgorod, famous in later days for its great fair, was the greatest city in Russia in early days. It was a free republic, and grew rich and prospered through its trade. The German merchants came there from the Baltic Sea to get the hemp and skins and timber of Russia, as well as the stuffs and spices of the east. Novgorod ruled proudly over other cities in the neighbourhood, and was never conquered by the Tartars.

The Hanseatic League (A.D. 1241).—The German towns, in order to defend their rights, formed a League called the Hanseatic League. Eighty cities joined the League, so that it was strong enough to stand against the nobles, and protect itself from the robbers on the land and the pirates on the seas. All the trade of the Baltic was in the hands of the League. The chief ports amongst the Hanseatic cities were Lübeçk, Hamburg, and Bremen. The German merchants of the Hanse had a settlement by the Thames in London, where the kings of England gave them such privileges that, within their own quarters, they were as independent as in their own cities at home.

The rich merchants loved their native cities and were eager to make them beautiful. They adorned them with fine public buildings, in which the business of the city could be conducted, and with beautiful churches in which they might worship God. The

THE HOLSTENTOR, one of the Medieval Gates of Lübeck, the Capital of the Hanseatic League

merchants were often more eager to spend their money on the public buildings of the city than on their own houses. Artists were employed to paint pictures to adorn the buildings, and famous architects travelled from one city to another at the bidding of their patrons.

The Italian Cities.—As men learnt better how

to manage ships, and got to know more about the Mediterranean through the stories of the crusaders, the trade with the southern cities increased. No cities were so important as the Italian cities. Italy was covered with free cities which ruled over the lands in their neighbourhood, and owned no man as their master. Only the Emperor claimed to be their overlord, and tried sometimes to interfere in their affairs. The merchants in the Italian free cities were the great bankers of the world, and from them the kings and princes of Europe borrowed money when they needed it. The different cities were very jealous of one another, and there were many disputes and struggles between them. Venice and Genoa were the chief ports, and had mighty fleets of merchantmen which traded with the east, and sailed through the Straits of Gibraltar to take the carpets and silks of the east to the Flemish towns near the mouth of the Rhine.

Florence.—Most famous of all the Italian cities was Florence, a little walled city on the banks of the river Arno. The people of Florence were clever, industrious, and active both in body and mind. They loved their city passionately, and they loved freedom and beauty. The city was full of bustling, eager life. There grew up the first great artists of Italy, whose paintings and sculpture we still wonder at and admire. The city is still full of beautiful buildings and works of art which tell us of its past greatness. Amongst all the great citizens of Florence none is more famous than the poet Dante, one of the greatest writers and one of the wisest men there has ever been.

Dante (A.D. 1265–1321).—As a young man Dante

took part in the government of his city. The Florentines quarrelled a good deal amongst themselves, and the city was divided into different parties, which could not live in peace with one another. Dante was chosen to one of the chief posts in the

DANTE

council of the city, and tried to make peace by banishing from the city the most violent of the different parties. But in this way he earned their hatred. His enemies came into power again, and he, who loved his city with a deep and passionate love, was banished from his home (1302) and spent the rest of his life in exile. It was then that he wrote his

great poem, which he called "The Divine Comedy." In it he describes himself as taking a journey through hell, where he saw the wicked punished with many terrible torments; after that he climbed the mountain of purgatory, where the pardoned sinners were gladly suffering the pains which would cleanse them from their sins; lastly, in heaven he saw the joy and peace of the blessed. He describes everything exactly as if it had really happened, and he tells in his poem of all the people he saw on this imaginary journey. He puts his own friends and enemies, as well as the great men of the past, into hell, or purgatory, or heaven as seemed to him right. By the study of this poem we learn much of the history, the thought, the learning of his time. It was the first great poem written in the Italian language, which, though still very like the Latin, now became a distinct language, very much because of the influence of Dante's writings. Many other great writers and poets came from Florence, which for three hundred years was the chief home of art and literature in Europe.

But already in Dante's days the old simplicity and love of freedom of the Florentines were passing away. The quarrels and disputes of the men of the Italian cities made it easy as time went on for some one who was stronger than the rest to make himself the master of all. The freedom of the Italian cities passed away much quicker than the freedom of the German cities. Some great family succeeded in gaining the chief power in each city or group of cities, and made themselves after a time into princes or dukes.

CHAPTER XVIII

THE HUNDRED YEARS' WAR AND JEANNE DARC

Principal Dates:

1337 A.D. Commencement of the Hundred Years' War.
1415 A.D. The Battle of Agincourt.
1422–1461 A.D. Reign of Charles VII.
1431 A.D. Death of Jeanne Darc.

Wars between France and England.—At no time during the Middle Ages were the kings of England and France really friendly with one another. The French kings were always anxious to get possession of the wide lands which had belonged to the kings of England since the marriage of the great heiress, Eleanor of Guienne, with Henry II. of England. At last their enmity led to a war which lasted for more than a hundred years. Fighting did not go on all the time, but for a hundred years no real and lasting peace was concluded.

Chivalry.—Men in those days looked upon fighting as the business of their lives. The young man who had done some brave deed was often made into a knight on the battlefield by his lord. The knights were as ready to admire the courage of their foes as that of their friends, and treated one another with great courtesy. These were the days of chivalry, when poets wandered from place to place singing the brave deeds of the knights, and the knights were eager for some adventure which could show their courage and devotion to the lady whom they loved. But the wars brought terrible suffering to the poor. They

were called out to fight for their lords in quarrels for which they cared nothing; their lands were destroyed by the soldiers, and heavy taxes were laid upon them to pay not only for war, but for the fine clothes and gay amusements of the nobles.

The Successes of the English.—The English were at first successful in the hundred years' war, and even took the French King, John, prisoner to England. But John had a wise son, Charles V., who managed slowly to drive the English out of France. He tried too to bring order and good government into the country, and to heal the miseries of the long war. But his son, Charles VI., was very weak and foolish, and ended by becoming quite mad. The great nobles of France ruled in his stead, but they did not care for the people, and only tried to get money and power for themselves.

Whilst France was in this miserable state, Henry V., King of England, landed with an army and won a great victory over the French at Agincourt. He made friends with some of the French nobles who never could agree with one another, and when a few years afterwards he and the mad King both died, Henry V.'s little son was crowned King of France as well as King of England, and reigned in Paris under the care of his uncle, the Duke of Bedford.

Charles VII., King of France (A.D. 1422–1461).—But some of the French took the mad King's son, Charles VII., to be their King. He was only twenty, a timid and delicate young man, and only a very small part of France was true to him. The English laid siege to Orleans, one of the few towns which still held out for Charles. He had lost all hope and courage, and did not even dare to lead his men

against the enemy. Then unexpectedly help came to him.

Jeanne Darc raises the Siege of Orleans.—A young girl, Jeanne Darc, arrived in the camp and asked to see the King. She came from a small village far away in the east of France, and she had never seen Charles. They brought her into the room where he was, but they did not point him out. Jeanne went straight up to him and saluted him, and men took this as a sign that she had been sent by God. She told the King that while she tended her sheep in the fields, she had heard voices which bade her come and drive away the English from Orleans, and afterwards take him to be crowned at Rheims. It had always been the custom for the French kings to be crowned at Rheims, but now the city was in the hands of the enemy, and Charles could not get there. Jeanne asked him to put some men under her command, that she might lead them against the English. After much discussion, it was decided to let her do as she wished. As soon as she went amongst the soldiers, their whole spirit was changed. Her presence gave them courage, her faith made them strong. Wherever she was, there was order and good conduct in the camp.

Jeanne had a banner with the names Jesus and Mary embroidered upon it. She clothed herself in shining white armour, and with her banner borne before her, she led her men through the English army into Orleans. There, her presence gave courage to those who were defending the city, and they followed her out to attack the enemy. She never shed blood herself, but her presence made the French

JEANNE DARC

fight like lions, whilst the English thought she was a witch, and fled before her. The English army had to go away from before Orleans, and then Jeanne led the French in triumph into the city, and went first to give thanks in the cathedral for her victory.

Jeanne Darc takes Charles VII. to Rheims.—Her next work was to lead Charles to be crowned at Rheims. On their way there, one place after another was won from the enemy. Jeanne was so simple and modest that all the rough soldiers were forced to respect her, and they were ready to follow her anywhere. Rheims opened its gates to the King, and he was crowned in the cathedral, whilst Jeanne stood beside the altar weeping for joy.

Now that her work was done, she wanted to go back to her village, but the King begged her to stay with the army. She yielded, but she was not happy. One day, in a skirmish, she was taken prisoner by the English. They hated her as the cause of all their misfortunes, and they carried her off to Rouen to try her as a sorceress.

Jeanne is tried and burnt at Rouen (A.D. 1431).—Jeanne, a simple peasant girl, only nineteen years old, was brought up before a number of clever men who put many questions to her, and tried to lead her to say something with which they could find fault. But in her answers she showed that in all she had done she had followed God's guidance. "I would rather have been torn in pieces by wild horses," she said, "than come to France without God's permission." They worried her so with their questions that at last she said that perhaps the voices she had heard were false, and she promised never to wear men's clothes again. Then they con-

demned her to be imprisoned for her life. But the English feared Jeanne as long as she was alive. One day they left her only men's clothes in her cell, so that she was forced to put them on. Then they said that she had broken her promise. This made her very angry, and brought back all her courage. Once more she said that she knew that God had sent her, and that the voices which she had heard had come from Him. The English answered that her errors were so sinful that she must die, and condemned her to be burnt.

A great crowd gathered in the market-place to see Jeanne die. After a sermon had been preached by a learned man, explaining why she had been condemned, Jeanne threw herself on her knees and begged all who stood around to pray with her. She asked for a crucifix, and an English soldier gave her a rude wooden cross which he had made out of a stick. At last the soldiers grew impatient with her prayers. They dragged her to the heap of faggots on which she was to be burnt. As she stood on the top and looked around at the crowd and the town, she said, "O Rouen, I fear me much that you will have to suffer for my death." A priest stood beside her urging her to confess her sins, but when the fire was brought, she bade him go down lest he should be burnt. As the flames closed round her, she called on God and the saints, and then cried out with triumph, "Yes, my voices were from God, my voices have not deceived me." Her head fell, and with one cry, "Jesus," her pure spirit passed away. All who stood around wept, and a servant of the English King said, "We are lost, we have burnt a saint."

The English are Driven from France.—He was right. After this wicked deed things went worse and worse for the English, and they lost all their vast possessions in France except Calais. Charles VII., though he was not a brave soldier, was a wise man, and his government slowly brought back order into the unhappy country, and the great nobles were forced to obey his rule. His son, Louis XI., a cruel and clever man, carried on his work. He won for the crown many of the lands of the great nobles, and made the French monarchy stronger than it had ever been.

PART III

MODERN HISTORY

INTRODUCTION

THE period of history called the Middle Ages, which we have been considering, came to an end in the fifteenth century. Europe was then divided up into nations very much as it is now. The Emperor had become chiefly the ruler of Germany; men were losing the belief that the whole world could be ruled by the Pope and the Emperor. The old ideas of freedom which belonged to the Teutonic peoples had almost been forgotten. Government was in the hands of kings, who tried to see that the laws were carried out and that order was kept, but who liked to keep the power in their own hands. They thought much of their own greatness, and they engaged in wars for their own objects, and did not want to give the people any share in the government. In the period of history which now follows, and which is called modern history, we shall at first hear of great rulers and powerful kings. But all the time the people were growing wiser. The invention of printing greatly helped the spread of learning; the discovery of gunpowder changed the nature of war. The discovery of the compass made it possible to sail into unknown seas, and very much

helped the growth of commerce. Men were seeing more and thinking more. They could not long remain content to have no share in the government of their country. So in time the different peoples began to struggle for freedom in different ways, and power began to pass from the hands of the rulers to the people.

CHAPTER XIX

THE GREATNESS OF SPAIN AND ISABELLA OF CASTILE

Principal Dates:

1453 A.D. Capture of Constantinople by the Turks.
1474 A.D. Castile and Aragon united under Ferdinand and Isabella.
1491 A.D. Granada captured from the Moors.
1492 A.D. Expulsion of the Jews from Spain.

Capture of Constantinople (A.D. 1453).—The capture of Constantinople by the Turks marked the end of the Middle Ages. The eastern empire had long been very weak. Again and again the Emperors had asked for help from the rest of Europe, but the princes of Europe were too busy with their own affairs and their own quarrels to unite against the Turks. It was a disgrace for all Christendom when the great church of S. Sophia in Constantinople became a Mohammedan mosque, and the lands of the eastern empire passed under the rule of the Turks.

The Moors in Spain.—Whilst the Moslems were pressing on in the east, the end of their great kingdom in the west was drawing near. After Charles the Hammer had driven the Saracens out

of France, they had settled in Spain, where they were generally called the Moors. Their kingdom had grown rich and prosperous. Their cities were full of beautiful buildings, and the Moors were famous for their learning and their skill in all kinds of industries. Between the Spaniards and the Moors there had been constant fighting. Early Spanish poetry is full of the brave deeds of the warriors on either side. Slowly the Spaniards had won back the land, till the kingdom of Granada alone remained to the Moors. The rest of Spain consisted of the two kingdoms of Castile and Aragon. In 1469 Isabella, heiress of Castile, married Ferdinand, the heir of Aragon, and in 1474 the two crowns were united, and the new kingdom came again to be called Spain.

Union of Castile and Aragon (A.D. 1474).—Isabella was nineteen and Ferdinand eighteen when they married. He was an eager soldier, strong and active. Isabella had been educated very carefully by her mother. She was very beautiful, fond of study, dignified and gracious in her manner, and she was deeply religious. The young couple had many rivals and enemies at first, but at last every one was ready to recognise them as King and Queen, and they could devote themselves to bringing order into their lands. Isabella was eager that her people should be free from the heavy taxes which had burdened them. She and her husband were both simple in their habits of life, and cared in everything for the good of their people.

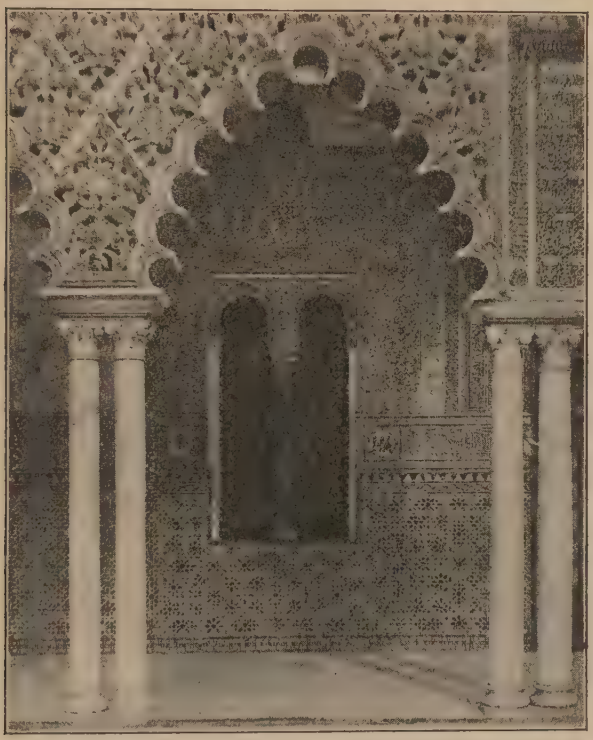
The Conquest of Granada.—When they had put the affairs of their kingdom in order, their next desire was to free Spain from the Moors. The Moors themselves began the war by capturing a Spanish town. This war lasted for ten years.

Ferdinand was the leader of the Spaniards, and he was a clever general, but it was really the spirit of Isabella which inspired the war. She gave the orders to raise the troops, and to send the provisions and arms which were needed for the war. She often visited the camp to encourage the men and bring them the help they needed. By her orders, large tents, called the Queen's hospitals, were put up for the sick and wounded, and medicines and persons to care for the patients were provided.

Many towns were won from the Moors after long and difficult sieges. In dark dungeons in these towns, hundreds of Christians were found—men wasted and worn with suffering, their limbs loaded with chains. These poor captives were the special care of Isabella, who loved to supply their wants and send them back to their homes. Their chains were hung in the churches to remind men of their sufferings.

At last only the city of Granada, with the splendid fortress of the Alhambra, remained to the Moors. Safe on its high rock, it did not seem as if it would be possible for Ferdinand to take it; but he determined to wait with his army till starvation forced the Moors to yield. A city of stone houses and stables for one thousand horses was built in eighty days, for the Spanish army to live in whilst they watched outside Granada. Famine and the hopelessness of any help from outside forced the Moors to yield. Ferdinand and Isabella entered the famous city in triumph. The banners of Spain waved from the towers of the Alhambra, and the whole army fell on their knees to give thanks to God for the triumph of the Cross. In all Europe, men felt as if the conquest of Granada, to some extent, made up for the loss of Constantinople.

In these long wars against the Moors, the Spaniards had learnt how to fight, and under the guidance of Isabella, men had found out how to supply the needs



THE ALCAZAR AT SEVILLE. A Palace built by the Moors in the Twelfth Century

of an army. After this the Spanish soldiers were famous, and what they had learnt in these wars helped Spain to become the chief Power in Europe for a while.

The Inquisition.—It was Isabella's strong Christian faith that had made her wish to destroy the Moorish kingdom; to her the war had been a crusade. Unfortunately, her religion had not taught her to be kind to those who were not of her faith. In those days, men believed that it was their duty to compel others by force to give up their errors and believe the truth. Isabella allowed a terrible institution called the Inquisition to be set up. It was a court before which persons accused of heresy—that is, of believing things contrary to the true faith—could be brought. The proceedings of the court were often secret, and men were accused of heresy by persons whose names they did not even know. Sometimes they were tortured to make them confess, and when convicted, many were burnt to death. At first the victims of the Inquisition were for the most part Jews, and many hundreds of them were put to death. There were many Jews in Spain, and they had grown rich through trade and industries, so that the Spaniards were very jealous of them. After the fall of Granada, Ferdinand and Isabella agreed to an edict which banished from Spain all Jews who refused to be baptized. Thousands of Jews, men, women, and children, had to flee the land, giving up their homes and possessions and suffering terrible hardships on their way. Those who stayed behind lived in constant dread of the terrors of the Inquisition. It seems strange that a woman so good and wise as Isabella should have allowed such cruelty. But she believed that the only chance of salvation for the Jews was to compel them to be baptized. Everywhere in those days Jews and heretics were treated with cruelty; but no other country had such a terrible means of persecution as

the Spanish Inquisition became. In other countries men slowly learnt to allow each man to believe what his conscience bade him, but in Spain the growth of freedom was stopped by the Inquisition.

Character of Isabella.—In everything else we can only admire Isabella as one of the best and wisest rulers the world has known. She was always eager for the good of her people, and spared no trouble to do what was right. She chose wise ministers to govern for her, and she worked very hard herself. She spent little time in amusement, but if she wanted rest from her work she busied herself with beautiful embroidery for the churches. She was devoted to her husband and her children, and she was beloved by all who knew her. She found her kingdom torn by quarrels, distracted by bad government; her care gave it new life and prosperity. All who came to her court praised her cleverness and her virtues, as well as her charms and her beauty.

CHAPTER XX

CHRISTOPHER COLUMBUS

Principal Dates:

1492 A.D. The Discovery of America.
1506 A.D. The Death of Columbus.

Voyages of the Portuguese.—The greatest change which marked the end of the Middle Ages was the discovery of America—the New World, as it was called. Some adventurous men in early times had made their way by land far into the unknown

countries of Asia, and brought back wonderful stories of the riches of India. When learned men began to teach that the world was round, people wondered whether they could not reach India by sailing across the unknown Atlantic. The first to venture far into strange seas were the Portuguese, whose land is bounded by the Atlantic. They explored the coast of Africa, thinking that they might get to India that way. To make money out of their voyages, they captured the negroes in the African villages near the coast, and sold them in Portugal as slaves. In this way the horrible slave-trade began.

First Voyage of Columbus.—Men were surprised to find how far the African coast reached. They marked what they discovered on their maps, but it seemed hopeless to reach India that way. Others tried to get to India by sailing over the Atlantic, but after a while they always lost heart at finding no land and returned. Amongst those who took part in these voyages was an Italian from Genoa named Christopher Columbus, who had come to Portugal as a boy. He studied all the maps he could get hold of, and listened to what the explorers told of their voyages, and grew certain that India would be reached by any one who would sail far enough across the Atlantic. He had no money to fit out ships for such a voyage, and went to the King of Portugal to ask his help, but the Portuguese were too busy with their African voyages to listen to him. Neither would his native city of Genoa help him. Years passed in weary waiting, but he still persevered. At last he went to Ferdinand and Isabella of Spain. It was difficult to get people to believe in his ideas, which seemed to them like wild dreams, but he found a friend in

Isabella. Still he had to wait four years in Spain for the means to make his voyage. At last he started with three small ships, two of them without decks, carrying 120 men and enough stores to last a year.

Discovery of America (A.D. 1492).—Through all his difficulties Columbus believed that he was carrying

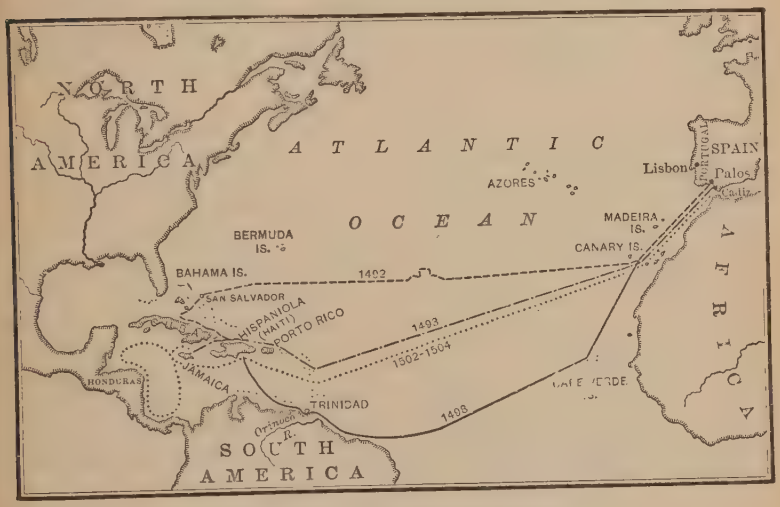
THE DEPARTURE OF COLUMBUS FROM PALOS

out a mission given him by God. The same faith carried him on straight across the unknown sea. In spite of the murmurs of his men at the length of the voyage, he would not turn back. After five weeks his courage was rewarded by the joyful sight of a line of coast fringed with palm-trees. He had reached the Bahama Islands. He thought he must be near India, and called the savages whom he found on the islands, Indians. Their rude ornaments

of gold made him hope that gold was plentiful. For three months he sailed amongst the islands which we now call the West Indies, and then started to go back. Spain had given him up for lost, and great was the excitement at his return. He came bringing with him several of the gentle natives of the islands, birds of gay plumage, gold dust, and other specimens of the riches of the tropics. Men crowded to gaze and wonder. Ferdinand and Isabella received him with great honour, and listened to the story of his adventures. With glowing words he told not only of the wealth that might be won, but of the glorious task of carrying Christian truth to the simple savages who dwelt in these new lands. Moved to tears by his words, the King and Queen fell on their knees to thank God for his mercies.

The Second Voyage to America.—Learned men all over Europe heard with deep interest of the discovery of a new world. Those who loved adventure, and those who wanted riches, were now all eager to go with Columbus on a new voyage. After six months he sailed again, this time with seventeen ships and 1500 men, amongst them many of the great nobles of Spain, and priests to convert the natives. He was to be the governor of the new lands which he had discovered. But though Columbus knew how to sail the seas, he did not know how to govern men. His companions only wanted gold; they had no idea of leading the hard life of colonists. They ill-treated the poor savages, who had at first welcomed the white men as angels from heaven, because they did not bring them enough gold. Every one was discontented, and grumbled against Columbus. He went back to Spain for

more supplies, and found it very difficult to get the help he needed. Gold had not come so plentifully as people hoped. But Isabella remained a true friend to Columbus. Her chief care was that the new lands should be won for Christ. Columbus went back a third time and explored the land to the south of the islands. He was amazed at the beauty of the coast



MAP OF COLUMBUS'S VOYAGES

and longed to sail farther. But in the colony there was such discontent that a judge had been sent from Spain to settle the disputes between Columbus and the rest. This judge listened only to the worthless enemies of Columbus, and, when he came back from his voyage along the coast, put him in chains and sent him to Spain.

Death of Columbus (A.D. 1506).—Ferdinand and Isabella were indignant at this treatment. They

received Columbus with kindness and honour, and Isabella consoled him with comforting words. A new governor was sent to put the colony in order, and Columbus after a while started on another voyage to find a passage through these new lands to the great Indian Ocean. But he was old and weary, and this last voyage was not fortunate. His men would not obey him, and he met with terrible storms. He got back to Spain to find his best friend Isabella dying (1504), and two years later he died himself.

It was after another explorer, Amerigo Vespucci, that the new lands were called America, and other Spaniards, Pizarro and Cortez, conquered South America and Mexico for Spain. But to Columbus belongs the glory of showing the way, and never faltering in his belief when all mocked at him. In the new world, the Spaniards found the gold and wealth they longed for, but the poor natives got little blessing from their coming. They were made Christians by force and compelled to work as slaves for their conquerors. Under the hard treatment they received, they perished by thousands.

Later Voyages of Discovery.—Meanwhile the Portuguese had gone on exploring the coast of Africa. Five years after Columbus had discovered America, a Portuguese, Vasco da Gama, sailed round the Cape of Good Hope, and discovered the way to India by sea. About the same time a Venetian sailor named Cabot sailed from Bristol in an English ship to find a way to India by the north-west, and reached Newfoundland. Sir Walter Raleigh and other Englishmen followed the way that he had shown, and founded colonies in North America. It was an

Englishman, Francis Drake, who first sailed right round the world.

So, little by little, bold men found out the secrets of the earth, and made maps and charts by which others could follow in their steps. In most cases it was the desire to open out trade that led to discoveries. It was not till later that men began to make their homes in the new lands, and the great colonies grew up. Europeans thought they could do as they liked with the new lands they discovered. When the men found that the natives of America could not do the hard work in mines and in the cotton-fields, they captured negroes in Africa and brought them to America to work as slaves; so America became full of negro slaves. A great Spanish dominion grew up in America, and its riches helped to make Spain a great power in Europe.

CHAPTER XXI

LUTHER AND THE REFORMATION

Principal Dates:

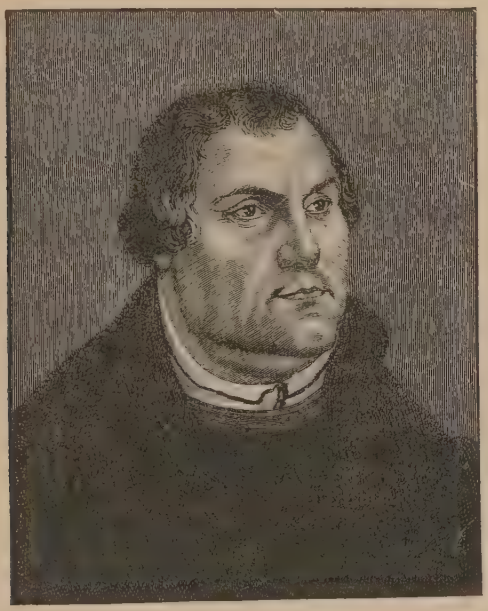
1483–1546 A.D. The Life of Martin Luther.
1518 A.D. Luther at the Diet of Augsburg.
1521 A.D. Luther at the Diet of Worms.
1530 A.D. The Confession of Augsburg issued.

Desires for Religious Reforms.—At the end of the Middle Ages, though the power of the Emperors had died away, the Pope was still the head of the whole western Church. At times religious reformers had arisen who attacked the evils of the Church; but they had been put down, and though

every one did not think exactly alike, they still all belonged to the same Church. The nations were often angry at the interference of the Popes in their affairs, and men were indignant at the wicked and worldly lives of some of the Popes. The teaching of the Church was not so simple as in early times. People were taught to pray to the Virgin Mary and to the Saints, to use images, and to confess their sins to the priests. The prayers in the churches were in Latin, which the common people no longer understood. When the invention of printing made books plentiful, people read the Bible for themselves, and could not always find in it what the priests taught. So many grew discontented with the state of religion and wanted reforms. In the fifteenth century, there were several councils of bishops and learned men from all lands who met to discuss reforms, but the Popes generally resisted reform. Men were restless and dissatisfied, and everywhere religious questions were discussed. Many felt sorely the need for purer religious teaching, and were offended at the idleness of the monks and the worldly lives of many of the bishops and clergy.

Martin Luther (A.D. 1483–1546).—It was in Germany that Martin Luther, the greatest of all the reformers, appeared. He was the son of a peasant; but as he was a clever boy, his father sent him into the town to school that he might learn to be a lawyer. Like other poor boys in those days, Luther supported himself at school by singing in the streets. Afterwards friends helped him to go on to the university at Erfurt. He learned well and quickly, but religious studies were what he liked best. His father was angry when he heard one day that Martin, then twenty-five

years old, had suddenly decided to be a monk, and entered an Augustinian convent. His learning was famous, and he was soon after chosen to be one of the professors at the new university of Wittenberg. His lectures and his sermons drew many to come and listen,



MARTIN LUTHER

and through him Wittenberg became famous. He studied the Bible deeply, and lectured on the Psalms and Epistles.

Greek was then beginning to be taught in the universities, and men were able to study the New Testament in the language in which it was written. Luther got Melancthon, one of the best Greek scholars,

to be professor at Wittenberg, and he became Luther's great friend and helper.

Luther's Teaching.—Luther's studies showed him that much that was taught by the clergy of those days was contrary to the Bible. He was particularly angry at the teaching given about the way to find forgiveness for sins and grace to lead a new life. He said out boldly what he thought, so that people complained to the Pope of his teaching. He was summoned to the Diet—that is, the meeting of all the chief princes of the empire—at Augsburg, to answer the charges against him. There was much excitement to see the famous teacher, and a learned Roman was put up to argue with him and make him confess his errors. But Luther argued much better than his accuser, and his enemies could do nothing to him, so he left Augsburg and went back to his duties at Wittenberg.

Luther is Excommunicated.—Men crowded to hear his teaching. Many others too began to speak out about the errors of the Church. Luther wrote as well as he spoke, and his writings were read all over Germany. At last his enemies got the Pope to put out a bull, as the paper containing the will of the Pope was called, which excommunicated Luther, condemned his teaching as heresy, and ordered his writings to be burnt. Luther and his friends answered by meeting together to burn the bull and the books containing the canon or law of the Roman Church.

The Diet of Worms.—A new Emperor, a young man of nineteen, called Charles V., had just been chosen in Germany. He was the grandson of Ferdinand and Isabella of Spain, and was King of Spain and ruler of the Netherlands, which

had belonged to his father, so that he was now the greatest prince in Europe. He wished to settle the religious disputes, and bade Luther come to a Diet at Worms to explain his conduct. Luther's friends feared lest his enemies should do him some harm, but he said, "Though there be as many devils in Worms as tiles on the roofs, I will enter." He was so much beloved that, as he drew near to Worms, many nobles and others came out to meet him, and 2000 people accompanied him to his lodging. When he was called to speak before the Emperor and all the great people gathered at the Diet, Luther, troubled by the unusual scene, said little, but asked time for thought. Next day there was an even greater crowd, but Luther had found his courage again. In a firm, clear voice he defended what he had written, and when attacked for what he said, he answered, "I cannot do otherwise. Here I stand, God help me."

The people, as well as many of the German princes, were on Luther's side, but the great rulers of the Church were furious with him. The Emperor had promised that Luther should come and go freely to the Diet, and he did not break his word. Luther left Worms unharmed. As he was passing on his journey through a forest, a band of horsemen suddenly appeared and carried him off prisoner to the Wartburg, a castle near Eisenach. They were friends, who had taken him away to keep him safe hidden till the first fury of his enemies had passed.

Beginnings of the Lutheran Church.—Meanwhile, at Worms, the Emperor signed an edict which violently condemned Luther and his teaching, ordered that he should be taken prisoner wherever found, and forbade any one to feed or shelter

him. For the moment, Luther was hidden from friends and foes. At the Wartburg he busied himself chiefly with translating the New Testament into German, that all might be able to read it. All this time other reformers were preaching and teaching, sometimes in a wild and foolish way. There was now no longer hope that the old Church would accept the new teaching, and only Luther could bind the reformers together. So he left the Wartburg and came back to Wittenberg. There, by constant preaching, teaching, and writing, he built up the reformed Church of Germany, called after him the Lutheran Church. To all those who broke away from the Church of Rome, the general name of Protestants was given, because Luther protested against the decrees which condemned his teaching.

The Confession of Augsburg.—Luther showed how entirely he had given up the old ideas by marrying, when he was over forty, a poor nun who had escaped from her convent. He now thought that the clergy ought to be married. He lived a happy life with his wife and children at Wittenberg, but it was a very busy life. Many students lived with him, and learned men visited him constantly. He was so popular with the German people that the Emperor had to leave him undisturbed.

With the help of learned scholars, Luther finished his translation of the whole Bible. His German was so simple and homely that the most ignorant could understand it. He wrote also many beautiful hymns, which the people loved. He wrote and preached much in order to teach the people true religion and explain the Bible to them; and he also constantly

attacked the errors of the Roman Church, sometimes in very rough and violent words. A clear statement of the beliefs of the Lutheran Church was drawn up by Luther and his friends called the Confession of Augsburg, because it was read before the Emperor at the Diet of Augsburg. The Lutherans held all the chief articles of the Christian faith, but they condemned the teaching of the Roman Church, which bade them worship the Virgin Mary and the Saints, obliged them to confess their sins to a priest, and forbade the clergy to marry. They said that bishops were not necessary, and that the Pope need not be obeyed. They taught that forgiveness and salvation came through faith in Jesus Christ alone.

It is sad that, instead of the Church being reformed, Christendom should have been divided in this way by the strife between the Protestants and the Roman Catholics. After Luther's death (1546) war broke out between the Emperor and the Protestant princes, and was followed by a peace in which it was agreed that both the Roman Catholic and the Protestant faith should be allowed in the empire. After this there were some Protestant and some Roman Catholic states in Germany. But people had not yet learnt to leave every one free to think as he thought right, and these differences of religion led to many disputes and to terrible wars. In other countries besides Germany there were religious changes, for everywhere men were discontented with the corrupt ways of the Roman Church. In Spain and Italy the Inquisition crushed the reformers. In France, too, the Protestants were much persecuted, and it was long before they won religious liberty. Generally, it was amongst the German peoples and in England and Scotland that

there were the most Protestants, and the southern countries remained true to the Roman Church. Reforms were at last made in the Church itself. Good and earnest men were chosen as Popes, but their zeal for their Church led them to allow the Protestants to be cruelly persecuted.

CHAPTER XXII

THE REVOLT OF THE NETHERLANDS AND WILLIAM THE SILENT, PRINCE OF ORANGE

Principal Dates :

1567 A.D. The Duke of Alva sent to the Netherlands.
1576 A.D. The Protestants and Catholics join to expel the Spaniards from the Netherlands.
1579 A.D. William of Orange forms the Seven Protestant States into a new Union.
1584 A.D. The Assassination of William of Orange.
1609 A.D. Spain virtually recognises the Independence of the United Provinces.

The Netherlands.—The country which now forms the kingdoms of Holland and Belgium used to be called the Netherlands—that is, the low country. It is a low plain lying round the mouths of the great rivers Rhine, Scheldt, and Meuse. The water from the sea and the rivers can only be kept from flooding the land by many dykes to keep it out, and canals to carry it off. The lands are rich and fertile, and the cities at the mouths of the great rivers were famous from early days for their trade and manufacture. When the Portuguese discovered the way to India by sea round the Cape of

Good Hope, the trade with India, which used to be carried overland to the Mediterranean, began to come by sea to Antwerp on the Scheldt. Venice and Genoa were no longer the chief trading cities of Europe, but it was in Antwerp that the merchants gathered from every part of the world.

Spanish Rule in the Netherlands.—In the Middle Ages the Netherlands had belonged to many different lords; but the seventeen provinces were united under one rule by the dukes of Burgundy, and through them passed to the Emperor Charles V., whose mother was the heiress of the House of Burgundy. Charles V. spent much of his youth in the Netherlands, and liked and understood the people. He did not interfere with the customs of the provinces, nor the rights of the cities. But his son, Philip II., who succeeded him as King of Spain, not as Emperor, treated the Netherlands as a province of Spain. Philip II. hated every form of freedom and independence. He had a harsh, narrow nature, and wanted everybody to do and think as he thought good for them. Those whom he sent as governors to the Netherlands had to be guided in everything by his wishes, and not by the wishes of the people. Protestant teaching had spread into the Netherlands, and many of the people had become Protestants. Philip was a strict Roman Catholic, and would allow no other religious views but those he thought right. He ordered the Protestants to be persecuted, and the Inquisition, with all its horrors, to be set up in the Netherlands. The nobles in the Netherlands were not Protestants, but they did not like Spanish interference with the liberties and prosperity of their land. Trade suffered under the harsh Spanish rule, and thousands

of weavers, who wanted freedom for their faith, fled to England, where Elizabeth received them gladly. They settled in Sandwich and Norwich, and improved the English cloth and silk weaving. The three leading nobles, Counts Egmont and Horn, and Prince William of Orange, tried to get Philip to understand the dangerous state of the country. The Protestants grew violent, attacked the churches and broke the images, so that Count Egmont was willing to help the Spaniards to bring back order; but the Prince of Orange fled to Germany rather than help the Spaniards.

The Duke of Alva.—Philip sent one of his greatest generals, the Duke of Alva, with a Spanish army to put down the disturbances. Then began a struggle which lasted for forty years, between the people of the Netherlands and the great power of Spain. The Spaniards were the finest soldiers in the world, and Alva was one of the greatest living generals. The Netherlanders did not know how to fight, and loved peace and quiet, but they loved freedom more, and nothing would make them give in.

Alva wished to strike terror at once. He set up a council to try those accused of making disturbances, which won the name of the Bloody Council from its cruel punishments. Even the great nobles Egmont and Horn were accused of plotting against Philip II. They had served him well in the past, but now they were condemned to death, and beheaded in the great square at Brussels. Fortunately William of Orange was safe in Germany. In his exile he had become a Protestant, and more determined than ever to resist the tyranny of Philip and win freedom for his country.

He and his brother got men to fight against Alva, but they could do nothing against the Spanish soldiers, and Alva triumphed over all his enemies. Every one hated him for his harsh rule. He forced the people to pay such heavy taxes that trade was ruined. At last, in their despair, many of the cities revolted and turned out the Spanish garrisons; but Alva sent troops to punish them with horrible severity. He ordered any city that would not receive a garrison to be besieged and all its inhabitants put to death.

The Revolt of the Netherlands.—When the Spaniards tried with 30,000 men to take Haarlem, it held out with a garrison of 4,000 men for seven months. Even the women and children worked day and night to build up the breaches made in the walls. Only famine forced them to give in, and their city was turned into a heap of ruins. Next the Spaniards besieged Alkmar, but the people said that rather than let them take the city, they would break down the dykes and let in the sea to swallow up both their country and their enemies. At this the Spaniards retired terrified, for they could not fight against the sea.

With all his efforts, Alva could not put down the rebels. Weary of his task, he went back to Spain, and another governor was sent who tried gentler measures. But the people were so enraged at the cruelties of the Spanish soldiers that, at last, the seventeen states, Protestant and Roman Catholic alike, united to drive out the Spaniards (1576). Then Philip II. sent a wise man, Alexander, Prince of Parma, as governor, who succeeded in dividing the Protestants and Roman Catholics. William of Orange, who had all the time been quietly guiding the rebels,

made a new union of the seven Protestant states. They swore to fight for religious liberty, and under the guidance of William of Orange they became in time the United Provinces, or Dutch Republic. But it was a long struggle first. It seemed impossible for these small states to stand alone against the power of Spain. William tried to get help from France. Every one hated Philip and was jealous of Spain, but the French only helped the Netherlands as long as it suited them. Elizabeth of England sent them money secretly because she wanted Philip to be kept busy with his own troubles, and later she sent some soldiers, but they were too few to be of real use.

Assassination of William of Orange (A.D. 1584).—Nothing could make William of Orange give in. He was very careful and prudent, but his whole heart was in the struggle. He wanted nothing for himself, and the people trusted him, and made him Stadtholder, as the chief man in the Republic was called. He was nicknamed the Silent, because of his quiet ways. Many dangers surrounded him, but he was always full of quiet courage and determination. Philip II. knew that he was his chief enemy, and offered a large reward to whomever would kill him. Once he was fired at and wounded, but recovered. A second time a man got into his house and shot him dead as he was coming down the stairs. He was a terrible loss. Antwerp was just then closely besieged by the Spaniards, and had looked anxiously for help from William. Now there was no hope. Alexander of Parma was determined to take Antwerp. When he saw that the city was supplied with provisions by flat-bottomed boats which came up the wide Scheldt, he built a great bridge across to keep them out. The

men of Antwerp sent out ships full of gunpowder which exploded against the bridge and made a great hole in it, but the Spaniards built it up again, and famine at last forced Antwerp to yield.

Still the United Provinces held out. William of Orange's son, Maurice, proved to be a great general, and led the Dutch with much skill. Philip II. gave up the Netherlands to his daughter and her husband, and after many years of fighting with Maurice, they made a truce which recognised the independence of the United Provinces. These provinces were afterwards called Holland, whilst the Roman Catholic provinces in the south got the name of Belgium. Holland was a small country, but its people were full of courage and energy. For many years they were the chief seamen in Europe, and their ships carried most of the trade of the world.

Philip II.'s tyranny lost him the Netherlands, and his bad government prepared the way for the decay of Spain. His whole life had been given to maintaining the Roman Church; he thought that to make his own family great, was the best way to make the Church strong. He tried to manage the affairs of Europe, and spent vast sums of money on his schemes, and his people grew poor through the heavy taxes he laid upon them, whilst his schemes did not succeed.

CHAPTER XXIII

HENRY IV. OF FRANCE

Principal Dates :

1572 A.D. The Massacre of St. Bartholomew.
1589 A.D. The Assassination of Henry III.
1590 A.D. The Battle of Ivry.
1598 A.D. The Edict of Nantes issued.
1610 A.D. The Murder of Henry IV.

The Huguenots.—France, like other lands, had its religious difficulties at the time of the Reformation. Those who followed the teaching of the Protestant reformers in France were called Huguenots. Amongst them were many of the most serious and intelligent men in the land. The kings of France at that time cared little for the good of their subjects, and spent their life in amusing themselves. The court was very wicked. For many years an Italian lady, Catherine of Medicis, was the chief person at the court. She was the wife of King Henry II., and when he died (1559), her three sons reigned one after another, and she had a great deal of influence over them. She had no love for religion, but she feared the growing power of the Huguenots, and was always trying to do them harm. Sometimes they were cruelly persecuted, and put to death with horrible tortures. Their chief leaders were Louis, Prince of Condé, and Admiral Coligny. Condé gathered the Huguenots round him, and he decided that they must fight to win liberty for their faith. Coligny was horrified at the thought of

civil war, till his brave wife told him that it was his duty to fight in God's cause, and he joined the other Huguenots. He was glad when, after Condé had been killed in battle, it seemed possible to make peace. He consented to go to Paris to try to get things settled, so that Huguenots and Catholics might live together in peace.

The Massacre of St. Bartholomew (A.D. 1572).—For a time the young King, Charles IX., was willing to listen to Coligny, till Catherine, the Queen-mother, feared that the Huguenots were growing too powerful. She and her friends decided on a terrible deed. They made a plan to put all the Huguenots in Paris to death. The people of Paris did not love the Huguenots, and were quite ready to destroy them. On the eve of the Festival of St. Bartholomew, the gates of Paris were shut. The houses of the Huguenots were marked. The Catholics were to know one another by a white cross on their hats and a handkerchief on their arms. The tolling of a bell bade the massacre begin. One of the chief nobles, the Duke of Guise, went to make sure that Coligny was murdered. He sent his soldiers into the house to kill the old man, and throw his dead body out of the window. Then calling to his followers, "We have begun well," he went on with his terrible work. In that dreadful night at least 2000 people were killed in Paris, and in the rest of France many thousands are said to have perished.

Henry of Navarre.—It was not wonderful that after this the Huguenot leaders no longer cared to come to court. When Charles IX. died things were no better under the rule of his brother,

a cruel and foolish man. The leader of the Huguenots was now Henry, King of Navarre, a little country at the foot of the Pyrenees. There, on the slopes of the mountains, he had been brought up simply like a peasant boy by a wise and good mother. She died when he was still young, and, at the French court, he had learnt some of the follies and vices of the times; but he was brave and warm-hearted. He was descended from a younger son of Louis IX., and as the King had no children, he was heir to the throne. Not only Huguenots, but others who were discontented with the government, joined him in making war on the King, who at last agreed to a peace which gave the Huguenots liberty to hold their religious services in certain fixed places.

The Duke of Guise and the League. — The chief noble of the Catholic party, the Duke of Guise, was very angry at this peace. He and his friends made a League to destroy the Huguenots, and Catherine persuaded the King also to join the League. The Duke of Guise was a tall, handsome man, and was adored by the people of Paris. This made the foolish King jealous, and Guise treated the King with contempt, and behaved as if he himself were the real ruler. The King was so angry that he planned to have Guise killed. One morning at his castle in Blois, he sent for Guise to speak to him, and in a room on the way, Guise was set upon by armed men and murdered. This foul deed filled the League and the people of Paris with fury. They called Henry III. the enemy of God and man, and said that he should no longer be King. A crazy friar thought it would be a noble

deed to kill him, and having got into his presence to give him a letter, stabbed him as he was reading it. He died a few hours afterwards, naming Henry of Navarre as his successor.

Henry of Navarre becomes King (A.D. 1589).— It was a distracted kingdom to which Henry succeeded. France was worn out with civil war and the quarrels of the great nobles. Most of the kings of the House of Valois, which came to an end with Henry III., had been vicious, pleasure-seeking men, who destroyed the liberties of the people. The wicked court corrupted all those who came to it. Paris was in the hands of the League, and the French nobles and courtiers were not at all willing to accept a Huguenot king. Only the Huguenots gathered round Henry, who retired to Normandy. But his friends were devoted to him; and he himself was always cheerful and full of courage. He was very poor and had hardly enough to eat, but he never lost heart; and when the troops of the League came against him, they could not drive him out of his camp. By degrees more men gathered round him, and he was able to move about and help his friends. At last, on the Plain of Ivry, he met the army of the League, which was much stronger than his own. Henry wore a big white plume in his helmet, and when it seemed as if his men must be driven back, he dashed into the thickest of the battle shouting, "Rally round my white plume." None could stand before him and his men, and the enemy were completely defeated.

The Edict of Nantes (A.D. 1598). — After this Henry marched to besiege Paris. The city was not prepared for a siege, and the people suffered terribly

from want of food. Henry allowed any starving people who wished to escape to pass unharmed through his army; in the city the people lived on cats and rats; but the Catholics would not give in to a Huguenot king. France longed for peace, and men urged Henry to become a Catholic, so that all might take him for their king. He felt that he must consent if he wished to win the kingdom, and asked for clergy to instruct him in the Catholic faith. He told the world that he was convinced of its truth, but to his friends he said, "Paris is well worth a mass." He was sorry to part from his old friends the Huguenot ministers. When he had been received into the Catholic Church, many of the League joined him. At last Paris opened her gates, and soon all the members of the League submitted. The Huguenots were very angry at his change of religion, but Henry remained their friend. By the Edict of Nantes, he gave them as much liberty as he thought possible. They were allowed to hold their services in many towns and to fill public offices. The town of La Rochelle was quite given over to them, and they were allowed to keep a garrison there. The Catholics thought he gave them too much, and the Protestants thought they got too little; but the Edict of Nantes lasted for nearly a hundred years, and helped to keep peace between the two parties.

Government of Henry IV.—Henry IV. now set to work to repair the damage of the long war. He had a wise minister, Sully, who helped him very much. Everything was unsettled, and France needed a strong government. Henry had no idea of allowing the people to manage things for

themselves. He wanted his own way in everything, and his ministers did his bidding. Sully managed the money affairs very well, and the country was not burdened with taxes. The peasants could live in peace and till their lands. Henry encouraged men to begin new manufactures. Lyons became famous for its silk weaving; and manufactures of glass, carpets, and pottery were started. The city of Paris was much improved; and the Louvre, the King's palace, was made very magnificent.

Murder of Henry IV. (A.D. 1610).—But though much was done to bring back order and prosperity, there were still many who were discontented. Spain hated Henry, for the Spaniards did not wish France to grow rich and strong, and they were always ready to help any plots against the King. Henry at last decided to make war on Spain. Before he started for the war, he drove in his coach to say good-bye to Sully. A block in the street stopped the coach, and as the King sat reading a letter a man sprang upon and killed him with two blows of a dagger.

Henry IV. was a great loss to France; for though he was a man of many faults, he had done much to bring back order, and the land prospered under his rule. His son who succeeded him was only nine years old, so that he could not rule himself, and the country suffered under the quarrels of those who tried to rule in his name.

CHAPTER XXIV

THE THIRTY YEARS' WAR AND GUSTAVUS ADOLPHUS

Principal Dates:

1618 A.D. Outbreak of the Thirty Years' War.
1632 A.D. The Battle of Lützen.
1648 A.D. The Peace of Westphalia.

Germany after the Reformation.—The Reformation left Germany in a most unsettled condition. One of the great difficulties of Germany was that it was made up of so many different states, with little that could really bind them together. The Emperor had not much real power over the other princes. The Diet which met to discuss the affairs of Germany was made up of the different rulers; there were no representatives of the people, as there are in the English parliament, to speak for them and their needs. So the Diet generally settled things as if no one but the princes had any interests to be considered. The great mass of the people were Protestants, but most of the princes were Catholics. Many of them were bishops and abbots who ruled over wide lands. So the Protestant princes could not get the Diet to agree to the changes in religion which they wanted, and the religious difficulties divided Germany into many parties. The people, whether Catholic or Protestant, might have lived in peace side by side, but the rulers used the religious differences for their own purposes. The Protestant princes wanted the lands of the Catholic bishops, and the Catholics naturally wanted to keep what they had got. The

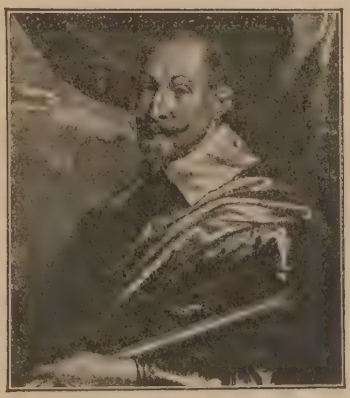
Protestants joined together in what they called the Protestant Union (1608), and the Catholics made the Catholic League to oppose them.

The Beginning of the Thirty Years' War (A.D. 1618).—The Emperors who followed Charles V. were not strong men. They were princes of Spanish race belonging to the house or family of Austria, and owned lands which later made up the empire of Austria. They were strict Catholics, and were glad to welcome the Jesuits—priests of a new religious order which had been founded in Spain, and which soon spread all over the world. The Jesuits were very clever men, and they persuaded many to come back to the Catholic faith. But in Bohemia, a kingdom which belonged to the House of Austria, the people rebelled because of the stern way in which the Emperor Ferdinand II. treated the Protestants. This was the beginning of a war which soon spread to other parts of Germany. It lasted for thirty years, and disturbed the whole peace of Europe, for other countries were led to take part in it. This long war was terrible for Germany. There were no regular armies then as we have now, and men were willing to hire themselves out to fight to whomever would pay them. Restless men who loved a stirring life came from all countries to fight under the great generals on either side in this war. These men were described as the scum of the earth, living on plunder, paying little obedience to their leaders. When they had plundered one land and eaten everything they could find, they would move on to another, and settle on it like a swarm of locusts. The Emperor had the best generals, Tilly and Wallenstein. Wallenstein was a rich man who offered to raise an army at his own cost, and to get the money

for its support. He professed not to let his men plunder, but he led them to rich districts, where he forced the authorities to raise large sums of money for him from the people. He paid his soldiers well, and his camp was rich and luxurious. His army became a great power, and he said that if only the Emperor would listen to him, he would unite Germany into one country under his rule. The Catholics suffered as well as the Protestants from the way in which Wallenstein raised money, and after a time the Catholic League grew alarmed at Wallenstein's power, and insisted that the Emperor should dismiss him. Wallenstein knew they could not long do without him, and he retired without a struggle into private life for a time. Tilly now became General of the League.

Gustavus Adolphus, King of Sweden.—The Protestant Union had nearly always been beaten in battle by the League, but at last help came to them from outside. In the north of Europe, Sweden had adopted the Lutheran religion. Gustavus Adolphus, the King of Sweden, was not only a great general but a wise and good man. He had been carefully educated, and knew many languages, and was hard-working and full of energy. He was a big, strong man with fair hair, and was called the lion of the north. Men had long hoped that he would put himself at the head of the Protestants in Europe, but he felt that his first duty was to his own country. There he had many enemies to put down, and when he had done that, he made war on the Russians and the Poles, so as to win for Sweden the coasts of the Baltic, and make it a Swedish sea. But as the power of the Emperor grew stronger, he felt that his own lands were in danger from him. He decided to lead his army into

Germany, and trusted that the Protestant princes would gather round him. The Emperor laughed when he heard of his coming. "We have got a new little enemy," he said. At first the German princes held back and would not join Gustavus. Tilly hastened to take Magdeburg, a city which held out against the Emperor. It was taken by storm, and, as the soldiers rushed in, the houses were set on fire. The wretched



GUSTAVUS ADOLPHUS

citizens were either burnt or killed by the fierce soldiers, and the great city became a blackened ruin.

The horrors of this day made the Protestant princes willing to join Gustavus. The Elector of Saxony came to his camp with a magnificent army, newly clothed and armed. The smart Saxons laughed at the shabby Swedes, whose uniforms were worn and soiled with long service; but they soon found out that they themselves knew nothing of fighting, whilst the Swedes had been trained by one of the greatest

generals of the age. Strict order was kept in the Swedish camp. The men were gathered for morning and evening prayer—swearing, drinking, and gambling were forbidden; and the King was as strict in his own life as he was for his men. He cared for their comfort, giving them fur-lined coats in the bitter weather. He forbade plunder, and only raised the necessary supplies from the country through which he marched.

The Battle of Lützen (A.D. 1632).—The first battle with Tilly was fought at Leipzig. The Saxons fled at once, but the great mass of Tilly's army could do nothing against the quick attack and steady fire of the Swedes, and Tilly had to retire, leaving 6000 men dead on the field. Gustavus led his army on through Germany. He triumphed wherever he went, and took one city after another. Tilly was killed in battle, and the Emperor bade Wallenstein come again to command his army. Wallenstein never liked to risk a battle, and avoided Gustavus for some time; but at last the two armies met at Lützen, in Saxony. Wallenstein waited for the Swedes to attack. First the Swedish army gathered for morning prayer, and whilst the fog lay thick upon the ground, they cheered themselves by singing some of Luther's beautiful hymns. Then Gustavus lifting his eyes to heaven said, "Now in God's name, Jesus, give us to fight to-day for the honour of thy holy name." Waving his sword and crying "Forward" he led the attack. Gustavus, at other times so prudent, was heedless of danger in battle. He rode so quickly that his men could not keep up with him. The fog came on again, and in the darkness he dashed by mistake amongst the enemy and was killed. When the Swedes heard of the death of their beloved King, their one

desire was to avenge him, and after a terrible struggle Wallenstein had to retreat.

There was no one to take Gustavus' place as leader of the Protestants. After a time the great French minister, Richelieu, decided to help them. Louis XIII., King of France, let his minister Richelieu do as he liked. He treated the French Protestants harshly, but was willing to help the German Protestants so as to weaken the Emperor's power. The war dragged on, bringing ruin to Germany and awful suffering to the people, from the violence and cruelty of the soldiers. French and Spanish armies came to add to the miseries of the land. The people perished from starvation, and the industry and prosperity of the country were entirely destroyed.

The Peace of Westphalia (A.D. 1648).—The country was ruined, and everybody was tired of fighting, and at last the treaty known as the Peace of Westphalia was agreed upon. By it Germany was divided into Protestant and Catholic states. For the most part the north was Protestant and the south Catholic. The Emperor, though he still kept his old titles, lost by the Thirty Years' War all authority over Germany outside the lands which belonged to the House of Austria. There was no longer any hope of binding Germany together as one country. In the different states the princes ruled as they liked, and the people lost any liberties they had possessed. Only Bremen, Lübeck, and Hamburg remained of the many free cities. In great part of the land most of the villages had been destroyed; elsewhere the houses stood empty; there were neither sheep nor oxen on the farms. It took very many years for Germany to recover from the ruin left by the war.

France was the chief gainer by the Peace of Westphalia. Richelieu succeeded in keeping the lands and cities which the French had won from Germany. Alsace was added to France, and the Rhine now became the French boundary on the west. After this, France was for some time the chief Power in Europe.

CHAPTER XXV

LOUIS XIV. OF FRANCE

Principal Dates:

1643 A.D. The Accession of Louis XIV.
1685 A.D. The Revocation of the Edict of Nantes.
1702–1713 A.D. The War of the Spanish Succession.
1715 A.D. The Death of Louis XIV.

Beginning of Louis XIV.'s Reign (A.D. 1643).—When the Treaty of Westphalia was made, Louis XIV. was King of France. He was still only a little boy. His father, Louis XIII., had left the government entirely to his minister Richelieu, and when Richelieu died, a follower of his, Mazarin, rose into power, and governed for the little King, Louis XIV. Under these great ministers France was victorious over her enemies abroad, but at home the people were discontented because of the heavy taxes needed to pay for the wars and the extravagant court. Men were surprised when, at Mazarin's death, the young King said that he would govern himself and not have another chief minister. They could not believe that he would give up a life of pleasure for a life of hard work; but Louis was determined to be a great king. He worked very hard, and directed all

the doings of his ministers, meeting them in council at fixed times. He thought a great deal of his own dignity, and expected admiration and devotion from every one. Before all things he desired glory; and wished to make himself the great king of a great nation which should take the lead in Europe. He succeeded, partly because of the work of those who had gone before him, and partly because there was no nation in Europe strong enough to resist him.

Louis knew how to choose good ministers. The wisest of them, Colbert, did much for his country. He arranged the taxes so that they should not press too heavily on the poor. He encouraged trade and manufactures, improved the roads, and made new canals and harbours. Before him France had very few ships, but Colbert encouraged the building of ships both for trade and war, so that for the first time France had a great navy. In all these ways he helped France to grow rich; but he found it very difficult to get all the money the King needed.

The Court of Louis XIV.—Louis made his court very splendid. From all over France every one who possibly could do so came to the court. The great lords no longer lived on their estates among their people, but went to make a great show at court with all the money they could get from their lands. The King was looked upon as the sun from whom came all the light of the court. He lived amongst his courtiers, and shared their pleasures when he was not busy with his ministers. Whilst he was dressing in the morning, his room was crowded with those who wished to see and talk with him, and he was gracious and friendly to all. The chief amusements of the court

were gambling, dancing, and play-acting. Some of the greatest French writers lived at that time, and the King encouraged clever men to come to court, and showed them much favour. The plays of the great writers Molière and Racine were acted before him. All Europe admired and copied the court of Louis XIV., but they dreaded his power and his ambition.

The Wars of Louis XIV.—Louis wished to add

Louis XIV.

new lands to France. He had a clever minister of war, who made his army the finest in the world, and he had great generals to lead his soldiers, so that at first he was always successful in his wars. The man who saw most clearly the danger to Europe from the power of Louis was William of Orange, the descendant of William the Silent. He tried to get England and Sweden to join with Holland against Louis; but they made peace on their own account, and Louis

sent an army into Holland to crush the Dutch. They were in despair, and offered to give up many places to him in return for peace. But he was not satisfied with their offers, and asked for more. Indignation gave the Dutch new courage. They made William of Orange their Stadtholder, as the chief man in the Republic was called, and he ordered the dykes to be opened, and the sea was let in over

THE PALACE OF VERSAILLES

the land to drive out the invaders. The French had to retire, but William knew that Holland alone could not fight against Louis. William was not a great general, but he was a wise and far-seeing man. He tried to raise up enemies to Louis XIV. everywhere, so that the weak, by joining together, might become strong enough to resist him. Spain and Austria joined in the war against France, but after five years' fighting, peace had to be made. The French generals had been so successful that Spain

had to give up lands and cities in the Spanish Netherlands to Louis. He was now greater than ever, and thought that he was the sun who was to lighten the whole world. Colbert had to find the money to pay for the wars, as well as for the immense expenses of the court and of the splendid palaces that Louis built. The King was very angry when he begged him to spend less, and the people blamed Colbert for the heavy taxes which he was forced to lay upon them. At first he had been able to do much to make France prosperous, but his last days were sad. He knew that the people hated him, and he saw that the country was being ruined by the taxes which he could not help.

Revocation of the Edict of Nantes (A.D. 1685).—Louis XIV. could not bear that there should be any one in France who did not think as he did, and he hated the Huguenots. Colbert had protected them, but when he died Louis determined to triumph over the Huguenots at home as he had triumphed over his enemies abroad. At first every possible way was used to force the Huguenots to become Catholics, and at last Louis did away with the Edict of Nantes, by which Henry IV. had given the Huguenots certain rights. In future, they might not have their own churches nor hold their own services. In consequence of this cruel treatment, thousands of Huguenots fled from the land and settled in England, Germany, and Holland. The Huguenots were the most industrious and intelligent part of the nation, and now they carried to other lands the knowledge and industry which had done much to make France prosperous. When other people saw the sufferings of the Huguenots, they learnt to hate Louis as a foe to liberty. The

revocation of the Edict of Nantes was an evil deed which did much harm to France, though Louis thought that it added to his glory, by showing that in France there was one king, one law, and one religion.

The War of the Spanish Succession (A.D. 1702–1713).—William of Orange always went on trying to unite Europe against Louis. He had married Mary, daughter of James II. of England. The English,

WILLIAM III.

disgusted with the bad government of James II., asked William to come and help them turn him out, and they made William and Mary King and Queen of England. James fled to France, and Louis received him kindly and promised to make him King again. The English were angry at the interference of the French King, and were ready to help William against him. Their fleet defeated the French fleet, but on land Louis's generals were successful.

Louis made all Europe indignant by making his grandson King of Spain. Louis had married a

Spanish princess, and before his marriage he promised that neither he nor his children would ever claim the Spanish throne. But when the King of Spain died without children, Louis sent his grandson to be King of Spain. William was now able to persuade the other Powers to join with him against Louis, and the long war of the Spanish Succession began. William died before the war began, but he left a man behind him who understood his ideas, and who was also a great general. This was the Duke of Marlborough, to whom Queen Anne gave the command of the English army. The war was fought in Germany and the Netherlands. The English could not send many soldiers to the war, but they sent money to help to pay the armies of the allies. Marlborough won the battle of Blenheim and other splendid victories over the French, and drove their armies out of Germany and the Netherlands. In France there was terrible distress. There was no money to pay the troops, and no food for the people. Louis did not lose courage, and bore his misfortunes bravely. In 1713 he signed the peace of Utrecht with England. He had to give up the Netherlands, and give England some of his colonies, and Europe no longer trembled before him.

Death of Louis XIV. (A.D. 1715).—Louis reigned for seventy-two years. His only son and his grandson died before him, and the splendour of the first part of his reign was followed by much misery, caused by the long wars. He had cared too much for glory and too little for the real interests of his people. But the great writers of his time make his name glorious, and the magnificence of his court led all Europe to look to France as the model of fine behaviour and good taste.

CHAPTER XXVI

PETER THE GREAT

Principal Dates:

1613 A.D. The first Czar of the Romanoff family chosen in Russia.
1682 A.D. Accession of Peter the Great.
1697 A.D. Peter's Journey to Western Europe.
1703 A.D. The Foundation of Petersburg.
1709 A.D. The Battle of Poltava.
1725 A.D. The Death of Peter the Great.

THE Princes who had driven the Tartars out of Russia had gone on steadily increasing in power. They had taken the title of Czar, which some say means king, but others think to be the Russian form of Cæsar. There was often disputing and fighting as to who should be Czar, but in 1613 Michael Romanof was chosen, and his descendants rule in Russia to this day. Russia had then very little to do with Europe, because in the north it was cut off from the sea by the Swedes and the Poles, to whom the coast of the Baltic belonged, and in the south by the Tartars, who owned the Crimea and the shores of the Black Sea.

Peter the Great (A.D. 1682).—It was the Czar, Peter the Great, who first brought Russia into touch with Europe. He had been a precocious child, strong-willed and full of intelligence. His favourite toys were guns and swords, and his delight was to play at soldiers. As a boy, he formed his play-fellows and servants into a battalion, which he drilled according to modern methods, learnt from foreigners who had come to Russia. Later, he found a boat wrecked on the shore of a river, and could not rest till he had a boat of his own and had learnt how to sail it against the wind. He longed to get to the sea and sail in real ships.

The Russian Court was brutal and violent. Each change of ruler meant quarrels and bloodshed, and it was only after many struggles that Peter was secure as Czar. He was full of plans as to what he meant to do with Russia. He thought that by the force of his strong will, he could free it from all its barbarous customs, and make it as civilised as the rest

PETER THE GREAT

of Europe. He wanted to do everything himself and to see everything himself. The first thing he did was to go off to Archangel, in the far north, the one port of Russia. There he bade them call him Skipper Peter, and he sailed on the sea and learnt to build boats. He wanted a port where the sea was not frozen for half the year, as it was at Archangel, and he tried to take Azof from the Turks in the south. But his inexperienced army was defeated,

and he had no fleet to attack Azof from the sea. He set to work at once to build a fleet of boats on the river Don, working with his own hands and forcing every one to work with furious haste. With the help of this fleet Azof was taken, and now that he had a port in the south, he set to work to build a fleet on the Black Sea. He sent all over Europe for workmen to come to help him and to teach the Russians, and fifty young nobles were sent to Europe to learn how to manage a navy.

Peter's Journey to Europe (A.D. 1697).—Peter wanted to see the wonders of Europe for himself. Three of his great nobles were sent as ambassadors to Europe, with a suite of 270 persons, and amongst them Peter himself travelled as an unknown young man, so that he might see everything easily. He soon left the large party, and went off to Holland, where he spent a week in the hut of a common workman. He went everywhere, visiting museums, workshops, merchants, and engineers, asking endless questions. Hearing that English shipbuilding was better than Dutch, he crossed to London and spent three months there, seeing everything that he could. His journey was interrupted by bad news from Russia. The ignorant and prejudiced people hated his reforming ways. No Czar had ever left Russia before, and they thought he would never come back. A plot was made against him, which his friends put down by hanging 500 rebels and imprisoning others. When Peter got back, he thought that they had not been severe enough. He caused many more to be tried and tortured, and in seven days a thousand were put to death in terrible ways. With more violence than ever, he now attacked the old customs. The Russians

thought it a sin for a man to shave, but Peter ordered all their long beards to be cut off, and even shaved some of his courtiers himself. All who opposed his plans were put down, and in a few years there was no one who dared to resist his will.

Conquests of Peter the Great.—Sweden, since the time of Gustavus Adolphus, had been the great Power in the north. Its king, Charles XII., loved fighting and adventure. Peter wanted to win from him the lands on the shores of the Baltic, and led his army against him, but was defeated in the first battle. He did not lose heart, but improved his army, and began to conquer the lands which lay round the Neva, the short, wide river which carries the waters of the Russian lakes to the Baltic. His soldiers revenged themselves for their defeat in battle by ravaging the country with horrible cruelty.

Charles XII. was busy fighting against other enemies, for he wanted to play a great part in the affairs of Europe. But at last he led his army into Russia. Peter left him alone, and he marched farther and farther southwards, till his army was exhausted by long marches, want of food, and the cold of a terrible winter. Then Peter pursued him with a large army. The famous Swedish soldiers thought they could not be defeated; but the Russians won a great victory over them at Poltava (1709), in the south of Russia. Charles XII. had to fly, and his army was destroyed.

This battle meant the end of Sweden's great power. After this Russia was the great Power of the north. Peter added to his dominions the provinces of the Baltic and other lands which he took from the Poles, and he now called himself the Emperor of all the Russias.

Reforms of Peter the Great.—All the reforms carried out by Peter were done by his own will. He did nothing to teach the people to govern themselves. His ministers carried out his commands, and the people had to obey. Those who resisted him were cruelly punished. Accused people were tormented to confess their crimes, men and women were terribly flogged. There was a frightful amount of drunkenness at his court. Peter could drink a great deal himself, and he forced his courtiers to drink huge goblets of raw brandy, and amused himself with their drunken talk.

Before his day, Russian women had lived shut up in their own rooms, and gone out veiled like Eastern women. He put an end to this, and bade the women go about freely, and ordered the great ladies to give parties like the ladies in Paris, and to wear European dress. He founded schools, and engaged men to translate the books of other countries into Russian. His great interest was the foundation of his new capital, Petersburg, on the banks of the Neva. He said that by it he opened for Russia a window into Europe. It was a difficult work, for the land was a marsh, and the city had to be built on piles driven into the marsh. Peter lived in a tiny house, and helped on the building with his own hands. He forced his nobles to build houses there, for he thought that if they were got away from Moscow they would lose their old ideas. Several times the city was nearly destroyed by floods, to the great joy of those who hated the changes; but Peter triumphed over all difficulties.

He made a second journey to Europe, and visited Paris, where he amazed the polite French with his barbarous ways. But they could see that he was

a great man, and Europe began to understand the importance of Russia.

Death of Peter the Great (A.D. 1725).—Peter had hated his first wife because she loved the old customs, and he shut her up in a convent and married an ignorant servant maid from the Baltic provinces, who had pleased him by her liveliness. His first wife had a son, Alexis, a feeble young man, who was terrified by his father. He fled from Russia, and took refuge in foreign lands. But Peter's messengers found him, and persuaded him to come back, promising that no harm should happen to him. After Alexis's return, Peter discovered all kinds of plots made by those who hated the changes which he had made. They set their hopes on Alexis, and thought that if he were Czar he would go back to the good old ways. Peter was filled with fury at discovering these plots. The conspirators were tortured and flogged, and many were killed. Alexis himself was cruelly flogged to make him confess the names of his friends, and at last people were told that he was dead. No one knew how he died, but it seems certain that he was flogged to death.

Peter was a strange mixture. His life was a long struggle against the ignorance and barbarism of Russia; but he himself was little better than a brutal barbarian. We cannot feel sure that the violent way in which he changed the old Russia was for the real good of the people. His life of feverish activity came to an end when he was only fifty-three. His work was carried on by those who came after him, and Russia became a Power in Europe, but little was done to help the misery of the people.

CHAPTER XXVII

FREDERICK THE GREAT, KING OF PRUSSIA

Principal Dates:

1700 A.D. The Elector of Brandenburg becomes First King of Prussia.
1740 A.D. The Accession of Frederick the Great.
1740 A.D. The Accession of Maria Theresa.
1756 A.D. Outbreak of the Seven Years' War.
1763 A.D. The Peace of Hubertsburg.
1772 A.D. The First Partition of Poland.
1786 A.D. The Death of Frederick the Great.

The Beginning of the Kingdom of Prussia (A.D. 1700).—The chief Protestant Prince in the north of Germany was the Elector of Brandenburg. He owned also the duchy of Prussia, and won Pomerania, on the Baltic coast, from Sweden. In 1700 he got permission from the Emperor to take the title of king, and called himself the King of Prussia. The second King of Prussia, Frederick William, was a very strange man. The one thing he cared for was his army. He sent sergeants all over Europe to recruit men for it, and he gave all his time to seeing that his soldiers were well drilled and trained, so that they became the best soldiers in Europe. He spent all his money on his army, and was stingy in everything else, so that his court was gloomy and sordid. He brought up his son Frederick very strictly, and made him give all his time to drills and reviews.

Frederick loved books and music, and grew so desperate at the cruelty with which his father treated him, that when he was nineteen he tried to fly from the court with a friend. But their attempt was dis-

covered. The King was furious. He sent his son to prison, and caused his friend to be executed before his windows. Then he had Frederick tried by court-martial as a deserter and sentenced to death. When every one implored him to spare his son, he at last gave in, but for more than a year he would not see him or forgive him. After this, Frederick managed to keep away from court, and lived very quietly, busy with his books and his music. People thought he was only amusing himself, but all the time he was studying military and political affairs, for he meant when his time came to be a great king.

Frederick becomes King (A.D. 1740).—Frederick was twenty-eight when on his father's death he became King of Prussia. Few knew what kind of a man he was, but he soon showed that he meant to have his own way. There was no parliament in Prussia to interfere with the King, who could rule as he liked. Frederick said that he wished to rule for the good of his people. He did away with the use of torture in the trials of prisoners, and he allowed complete religious liberty. People might write or say anything about him that they liked. He said, "My people are to say what they please, and I am to do what I please." He was a very hard worker, and directed his ministers himself and commanded his army. Prussia was then quite unimportant in Europe, but the object of Frederick's life was to make his country great. He knew what he wanted, and he never lost sight of his aim, nor lost courage even amidst terrible difficulties.

The War of the Austrian Succession.—Europe was then in a very unsettled state. The Emperor Charles VI. had no son, and he got all the other princes to promise that they would allow his

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daughter Maria Theresa to inherit peacefully all the lands which belonged to him. He hoped that the electors would elect her husband, Francis, Emperor. But when Charles VI. died, they all forgot their promises. Frederick at once marched his army into Silesia, a rich province belonging to Austria, over which he claimed some rights. The well-trained Prussian soldiers defeated the army of Austrian veterans which was sent against them, and Europe understood for the first time the importance of the new King of Prussia. The war, in which England and France also took part, went on for several years, but at last peace was made. Silesia was left to Frederick. Maria Theresa kept her other lands, and her husband was made Emperor; but she could not forgive Frederick the seizure of Silesia. She tried to make friends with France and Russia, so as to get them to join with her against Prussia. Frederick meanwhile busied himself with the government of his kingdom, reforming the laws, strengthening his army and saving up money for the war which he knew must come some day.

Seven Years' War (A.D. 1756).—When Frederick learnt how Maria Theresa was raising up enemies against him, he thought it best to attack Austria before France came to her help. The war which now began is known as the Seven Years' War. By degrees nearly all the Powers of Europe joined in it, but it is not easy to understand what they were all fighting about. At first Frederick was alone against many enemies, and it seemed as if he must be crushed. But he did not lose courage, even after his defeat by the Austrians in a great battle, and struggled bravely against all his difficulties. Many of the German peoples were friendly to him, for the Protestants felt

that the victories of France and Austria would mean destruction to them. Bands of soldiers from the different Protestant states came to join Frederick's army.

Battle of Rossbach (A.D. 1757).—Study and experience had now made Frederick into a great general. He discovered the plans of his enemies, and fell upon the great army of the French and Austrians at Rossbach with an army not half as big. They were taken by surprise, and his swift attack drove them to flight after the battle had only lasted an hour. All Germany was delighted with this victory, for the Germans hated the presence of a French army in their lands. Frederick's army was filled with enthusiasm. Taking with him the best of his soldiers, he hastened to Silesia, which the Austrians had invaded, and there won another great victory.

But, in spite of his victories, he was hard pressed as the war went on. It was difficult to get new men for his armies from his little kingdom, and his store of money was spent. Every penny he could raise was given to the army; his other servants went unpaid till the war should end. In a great battle against the Austrians and Russians, the Prussian army was utterly defeated. Frederick exerted himself desperately to save the battle. Two horses were shot under him, and in his despair he said, "Is there no bullet that can reach me?" He wrote to his minister after the battle, "I have no resources left; I hold all for lost." But his courage soon came back, and his enemies did not make good use of their victory. About this time also the English sent him some help. The kings of England owned Hanover, and this gave them an interest in German affairs. Besides, the English were glad to help Frederick against France, because they

wanted to win Canada and India from France. If the French were kept busy in Europe, they could not do so much to defend their colonies. Still, Frederick's difficulties always grew. His fine army had been destroyed by degrees, and he had to take any men he could get as soldiers. His enemies were so many that he could not hope to destroy them all, and England deserted him when he most needed help. But there was a new Czar in Russia who was full of admiration for Frederick, and he broke off his alliance with Austria and sent his troops to help Frederick.

The Peace of Hubertsburg (A.D. 1763).—Austria was tired of the war, and after a truce that lasted through the winter, a peace was signed between Prussia and Austria, which left to Frederick all that he had before the war.

Frederick had done what he aimed at. He had made Prussia one of the great Powers of Europe, but his country was utterly worn out by the war. Towns and villages were destroyed, many lands were no longer cultivated. Frederick exerted himself to help the people. The horses which had dragged his guns were sent to draw the ploughs, and seed-corn was given to the peasants. By degrees the prosperity of the country was restored.

The Partition of Poland (A.D. 1772).—Frederick remained close friends with Russia. The Empress Catherine was now reigning. She was a German lady who had caused her husband, the Czar, to be murdered, and ruled in his place. She was very clever and very wicked. She persuaded Frederick and Maria Theresa to join with her in dividing up the kingdom of Poland. It lay between Russia, Austria, and Prussia, and now these three strong Powers agreed

with one another to divide it between them. Poland could do nothing against such enemies and its independence was destroyed.

Death of Frederick the Great (A.D. 1786).—Frederick lived to be an old man. He had done much for his country, and deserved to be called Frederick the Great, for to him the greatness of Prussia was due. From his time onwards it became clear that Prussia, not Austria, would become the chief Power in Germany. Prussia was purely German, Austria ruled also over Hungary and large part of the north of Italy; Austria, too, belonged to the Roman Catholic Church, and the greater part of the rest of Germany was Protestant.

Frederick worked to the last. He caught a chill from sitting for six hours on horseback in drenching rain at a review, when he was seventy-four. But he still lived for some months, carrying on the business of his government, and beginning his work with his secretaries at half-past four every morning. It was in the midst of his work that he died, after only a few hours' illness.

CHAPTER XXVIII

THE FRENCH REVOLUTION

Principal Dates:

1774 A.D. The Accession of Louis XVI.
1789 A.D. The Meeting of the States-General.
1789 A.D. The Taking of the Bastille.
1793 A.D. The Execution of Louis XVI.
1793–1794 A.D. The Terror.

In France the government had come to be entirely in the hands of the king. When he was weak and foolish everything was certain to go wrong. Louis XIV.'s

great-grandson, who succeeded him, was such a weak, bad man that he disgusted every one, and brought nothing but misery to the country. There were many clever men in France then, who wrote wise books and discussed the ways in which men should live together. The more men thought about these things, the more unjust it seemed that a country should be ruled accord-

Louis XVI.

ing to the will of one bad man, who cared for nothing but his own pleasures.

Louis XVI. (A.D. 1774).—Louis XV.'s grandson, Louis XVI., the next King, was quite young when he began to reign. He wanted to do right, but he was weak and foolish. His Queen, Marie Antoinette, the daughter of the Empress Maria Theresa, was cleverer than he, but she was selfish and

loved amusement. France was in a miserable state. All the taxes needed to pay for the wars, and for the government, and the extravagant court, were paid by the people. The nobles and clergy paid no taxes. There were a great many nobles in France, for not only the eldest son but all the sons of a noble were nobles. Louis XVI. had ministers who tried to make things better; but the court and the nobles would not consent to the necessary changes. At last people began to say that the only thing that would be of any use would be to summon the States-General. This was a gathering of representatives of all the people, which in old days had been summoned by the king in times of special difficulty, but it had not met for a hundred and fifty years.

The States-General (A.D. 1789).—Louis XVI. agreed to the general wish. Elections were held all over France, and the States-General met to discuss the needs of the country. The members were divided into the clergy, the nobles, and the people, who were called the third estate. The leader of the people was the Marquis of Mirabeau, a man who sympathised with their needs, and could write and speak glowing words. He knew that the clergy and the nobles would oppose all reforms, and he said that they must not sit separately. So he made the third estate declare that they were the National Assembly, and invite the clergy and nobles to come and sit with them. But they were indignant with what they called the insolence of the third estate, and got the King to say that he would come and tell the States-General what they were to do. Meanwhile the third estate were shut out of their hall. They were very excited and angry, and went to a neighbouring tennis court,

where they took an oath that they would never separate till they had given France a constitution. They had no wish to do away with the King, they only wished that there should be laws according to which the King must govern, and that the people should have a share in the government. A few nobles and many parish priests joined them. Still the King insisted that the three estates should sit separately; but when some weeks passed, and the third estate would not give in, he asked the clergy and nobles to agree to sit with them. Then they sat altogether, and called themselves the National Assembly.

The Capture of the Bastille.—The weak King was soon persuaded by the Queen and the courtiers that the National Assembly was growing too powerful, and he dismissed his minister Necker, a man in whom the people trusted, and brought soldiers to Paris. This roused the people to fury. They armed themselves and attacked the Bastille, a fortress in the middle of Paris, used as a prison. There were very few soldiers to defend the Bastille, but its walls were so thick that the people could not take it. After five hours, however, the soldiers forced the governor to give it up to the people, who razed it to the ground.

Many of the courtiers, terrified at the power of the people, fled from France. The people of Paris raised a force, which they called the National Guard, to keep order, and chose a mayor to rule the city. The provinces followed their example. Mayors were chosen in the cities, and the King's officers were no longer obeyed. Bands of peasants gathered to burn and plunder the castles of the nobles who had so long oppressed them.

The New Constitution.—The National Assembly passed a law doing away with the privileges of the nobles and the clergy, and declared that all men were equal. Then they went on to discuss a new constitution. They did away with many old customs and laws, and said that the land must be governed by men chosen by the people, though the King was still to be the head. Louis XVI. could do nothing against the will of the people. A great fête was held in Paris, at which the King and all the people swore, amidst general rejoicing, to observe the Constitution.

But a new Constitution could not bring back prosperity and order. Mirabeau saw what was needed to make a strong government to guide the people wisely, and tried to get the King to listen to his plans. But the Queen hoped to get foreign troops to come and help to bring back the old order of things. Every one had different plans. Men met together in clubs to discuss what should be done, and many were very violent and bitter. They said that the King must be got rid of and a republic set up. Unfortunately Mirabeau died, and there was no one to lead the people in his place. The Queen persuaded the King to fly and join the army which the emigrant nobles were raising to put down the revolution. But his flight was discovered, and he and the Queen were brought back to Paris.

The Execution of Louis XVI. (A.D. 1793).—Everything was in disorder, and every man distrusted his neighbour. The new Assembly, elected in accordance with the Constitution, was broken up into different parties, who quarrelled with one another. The chief leaders were Robespierre and Danton, men

who wished for much more violent changes than had yet been made. Meanwhile an army, got together by the emigrant nobles with the help of Austria and Prussia, prepared to invade France. Soldiers were gathered from all over the country to drive out the invaders, but this new army had to learn how to fight. Robespierre taught the people to look on the King as the cause of all their troubles, and at last they attacked the palace of the Tuileries, and the King and Queen with their children were shut up in prison.

The new Constitution no longer satisfied the people. Robespierre and Danton made them ask for the election of a National Convention to give France a new government, and decide what should be done with the King. Danton determined to strike terror into the hearts of the friends of the Constitution. He persuaded the Assembly to give orders to search the houses of Paris for arms and suspected persons, and had hundreds of people arrested and thrown into prison.

When the National Convention met, they agreed that a republic should be set up in France. Then the most violent party, led by Robespierre and Danton, persuaded the others to have the King tried and condemned to death. Louis XVI. had been foolish and weak, but he had tried to do his best, and he died bravely. He suffered really for the sins of those who had gone before him. His head was cut off by the machine called the guillotine, which had lately been invented. Afterwards the Queen also was tried and executed.

The Terror.—The death of Louis XVI. added to the enemies of France, for the rulers of Europe

thought they must punish a nation which had executed its King. All joined together to make war on the revolutionists, and many Frenchmen went to help them. A strong government was needed to face so many enemies. Robespierre and Danton decided to rule by terror, so that no one should dare to oppose them. They set up

ROBESPIERRE

a court to try all those who did not agree with them. The months that follow are called the Terror. The prisons were crowded with the best-educated and highest-born people in France. Every day numbers of them, men and women, were tried and condemned to be executed by the guillotine. In the provinces the same thing went on. No one was safe. At the same time the government raised an army to

carry on war against the allied nations of Europe. In this army every soldier, even the humblest, could rise to the highest rank, and before long it had several famous generals able to drive back the invaders.

Still the Terror went on in Paris. Even the men who had helped to set it up fell victims to it. First, Danton was executed; but every one trembled before Robespierre. In the end all combined in their hatred, and he, too, with his chief followers was put to death. Then at last it seemed as if people were tired of the bloody work. In fourteen months 16,000 people had been tried and executed in France.

The Convention drew up a new Constitution which gave France a republican government; but it was not easy to see how peace could come, for the country was torn by many parties. Some good things had been done by the Convention even during the Terror. Schools and museums had been set up all over the country; the army had been reformed; the laws had been put in order; the old France had been swept away with terrible bloodshed, but noble-minded men worked hard to build up a new France where the poor should be educated, and all men be able to live in peace and comfort. This could not be till there was a strong government to keep order.

CHAPTER XXIX

NAPOLEON BONAPARTE

Principal Dates:

1795–1799 A.D. The Government of the Directory.
1797 A.D. Napoleon Bonaparte in Italy.
1799 A.D. Napoleon Bonaparte becomes First Consul.
1804 A.D. Napoleon Bonaparte becomes Emperor.
1805 A.D. The Battle of Trafalgar.
1805 A.D. The Battle of Austerlitz.
1812 A.D. The Invasion of Russia.
1814 A.D. The Abdication of Napoleon.
1815 A.D. The Battle of Waterloo.

Napoleon Bonaparte in Italy (A.D. 1797).—The new Constitution which was drawn up in France after the Terror gave the chief power to five men called the directors. They had to do the difficult work of bringing back order into the country, and also to carry on war against Austria and England. The directors chose a young officer called Napoleon Bonaparte to command the army which was sent to fight the Austrians in Italy. Bonaparte was a native of the Island of Corsica; he was only twenty-seven, but had already distinguished himself in the war. The older generals were angry at having a young man set over them, but they were soon forced to admire his cleverness. Bonaparte told the soldiers that the French Government had no money to pay them, but that he would lead them where they would find glory, honour, and riches.

The Italians welcomed Bonaparte, for they hated the Austrian rule. He defeated the Austrians in several battles, and they were forced to ask for

peace and to allow republics to be set up instead of the princes who had ruled over the different Italian states.

Napoleon Bonaparte becomes Consul (A.D. 1799). —Bonaparte's success made him the most powerful man in France, where the people heard of his victories with enthusiasm. The country, exhausted with its long troubles, welcomed a strong man, and with his devoted soldiers behind him, Bonaparte could do as he liked. He changed the government again, and instead of five directors, three consuls were chosen to govern France. Bonaparte himself was the first or chief consul, and really the sole ruler. He made France glorious again. Austria had to give up to him her provinces in the Netherlands, so that the borders of France stretched to the Rhine. The new republics which had been set up in Holland and Italy were the warm allies of Bonaparte. At home he brought back order, caused new roads to be made, new bridges to be built, and encouraged commerce and education. He wanted to be the first figure everywhere himself, and began to keep a gay court and live like a great prince.

Napoleon Bonaparte becomes Emperor (A.D. 1804). —After a time Bonaparte was no longer content to be only first consul, but decided to become Emperor, that he might leave his power to his children. He always pretended to rule by the will of the people, and now he asked the people to vote whether he should be Emperor. This was called taking a plebiscite. Most of the people voted as he wished, and he became Emperor as Napoleon I. His brothers and sisters were made princes and princesses, and he tried to make his court as splendid as in the old

days; but the old nobles would not come to court, so he made a new nobility by giving grand titles to his brothers and generals and chief followers. He invited the Pope, who did not dare to refuse, to his coronation. It was a magnificent ceremony in the church of Notre Dame in Paris. Napoleon himself put

NAPOLEON I. (from a Painting by Meissonier).

his crown on his own head, and crowned his Empress Josephine.

The Battle of Austerlitz (A.D. 1805).—The great English Minister, William Pitt, looked upon the growing power of Napoleon as a danger for the whole world. He stirred up the Powers of Europe to combine to make war on him, and helped

them with English money. Napoleon hated the English, and gathered a great army at Boulogne to invade England. The difficulty was to get his army across the Channel, for the English fleet was much stronger than the French. At last he decided that the risk was too great, and instead led his army against Austria. Wherever he went, he was victorious. His soldiers trusted him and gladly followed him anywhere, and he had devoted generals to help him. He moved so quickly that his enemies could do nothing against him. One great battle was fought on the snowy plains of Austerlitz against the combined armies of Austria and Russia. The Emperors of Austria and Russia were there in person, and saw their troops driven to flight by the French. As they fled over some large frozen ponds, Napoleon ordered the cannon to fire on the ice and break it up, so that thousands were drowned. His victory was complete, and as he praised his soldiers, he said, "You may return to your homes; it will be enough for you to say 'I was at Austerlitz' for men to call you brave soldiers."

In three months Napoleon made himself master of Germany. At first he had said that he was going to bring freedom to the people, but now his desire for glory led him to give duchies and kingdoms to his brothers and generals. The power of Austria over Germany was quite destroyed, and after this the Emperor was only called Emperor of Austria.

Battle of Trafalgar (A.D. 1805).—In the midst of his victories, Napoleon was furious to hear that his fleet had been completely defeated by Nelson at the battle of Trafalgar. To revenge himself on the hated English, he determined to ruin their trade

by allowing no English ships to enter the ports of Europe. English goods were forbidden to be sold on the Continent, and any Englishman found there was to be a prisoner of war. Napoleon made friends with the Emperor of Russia, and forced the King of Prussia to do as he wished, so that England was left to stand alone against him.

War in Spain.—Napoleon could not rest content with the glory he had won. He led his armies into Spain, and made his brother Joseph King of Spain. He had defeated the Spanish armies, but the Spanish people would not give in. Every peasant turned himself into a soldier, and bands of armed peasants and shepherds attacked the French in unexpected places. The English sent an army under Sir Arthur Wellesley, afterwards Duke of Wellington, to fight against the French in Spain. He won no great victories, but the French could not drive him out, nor get the Spaniards to submit.

The Invasion of Russia (A.D. 1812).—Napoleon had divorced his wife Josephine because she had no children, and he obliged the Emperor of Austria to give him his daughter in marriage. She bore him a son who was called the Emperor of Rome. It seemed as if Napoleon's position was now safe, and men hoped that he would allow Europe to be at peace. But he could not rest. He was angry with the Emperor of Russia, who had allowed English ships again to enter his ports, and he decided to invade Russia with a great army. He was unwise enough to start for Russia without settling things in Spain. He thought to win such glory that every one would have to give in to him.

The Russian generals retreated before Napoleon, and he followed them farther and farther into Russia. A terrible battle was fought near Moscow, but though thousands were killed on both sides, the Russians could not stop Napoleon from entering Moscow, their holy city. Most of the inhabitants fled, carrying off their stores and provisions. The French found an empty and desolate city. Some of the Russians who remained set fire to the city, and the wooden houses burned so quickly that the French could not put out the flames. Napoleon waited in the ruined city, hoping that the Russians would ask for peace. But they busied themselves in getting their armies ready to fight him again. At last, the approach of winter compelled him to lead his army out of this cold and inhospitable country.

It was a terrible retreat. The roads were covered with snow, provisions were procured with the greatest difficulty, and the army was constantly attacked by bands of Cossacks, the fierce Russian horsemen. As the great army struggled on it became a mere rabble, even generals had to go on foot in rags. Only 100,000 men returned out of the 630,000 who had entered Russia.

Abdication of Napoleon (A.D. 1814).—The news of this disaster gave courage to Napoleon's enemies. Wellington had driven the French out of Spain. The allies attacked Napoleon's armies in Germany and defeated him. Still he refused to make peace, and they prepared to invade France. Though he defeated their armies several times, they advanced on Paris, which was too weak to resist, and the allies entered it in peace. Napoleon saw that it was useless to continue the struggle, and withdrew

to the little island of Elba, off the coast of Italy.

The brother of Louis XVI. was set up as King of France. He had been living in England with many of the banished nobles. They now tried to bring back the old state of things in France, and made every one discontented.

The Battle of Waterloo (A.D. 1815).—Napoleon heard of the discontent. He escaped from Elba, and landed in France not quite a year after he had left it. He was received with enthusiasm. The army hailed him as their Emperor, and he crossed France in triumph, and entered Paris the day after the King had fled from the city. He at once got an army together, and marched to meet the allies before they could invade France. On the field of Waterloo, he was entirely defeated by the armies of Wellington and Blücher, the Prussian general, and was forced to flee to Paris. There he found no one willing to help him, and he gave himself up to the English, hoping to be allowed to live quietly in England. But the allies were afraid of him, and sent him to S. Helena, an island off the coast of Africa, where he died six years after.

Napoleon was an extraordinary man; but he used his wonderful powers for his own glory rather than for the good of man. Still he helped to destroy some of the abuses of the past, and to bring a new sense of liberty and equality into Europe, and he made good laws for France.

CHAPTER XXX

VICTOR EMMANUEL

Principal Dates:

1805–1872 A.D. Birth and Death of Giuseppe Mazzini.
1848 A.D. Revolutionary Movements in France and Italy.
1852 A.D. Louis Napoleon becomes Emperor as Napoleon III.
1859 A.D. The Battles of Magenta and Solferino and the Peace of Villafranca.
1860 A.D. Garibaldi wins the Kingdom of Naples.

The Desire for Italian Unity.—After the fall of Napoleon, the Princes whom he had driven out of Italy came back to their lands. In the north of Italy, Lombardy and Venice fell again under Austrian rule. The Dukes and Princes who ruled in the other parts of Italy were all friends of the Emperor of Austria; many of them were not even Italians; and they ruled very harshly. The Italians hated the rule of Austria. The ideas of the French Revolution had made them, too, long for liberty and equality. Many Italians said that Italy ought to be one country with a government of its own, and that the Austrians must be driven out. Italy had never been one nation, and this was a new idea; but, to free Italy from the foreigner, and to unite all Italians now became the passionate desire of many who were inspired by the love of their beautiful land, and by the memory of the great men who had made her name famous.

Giuseppe Mazzini (A.D. 1805–1872).—Chief amongst these patriots was Mazzini, a native of Genoa. By his words and his writings, he taught the Italians to realise their wrongs, to burn with hatred for

all oppressors, and to long for liberty. There were Austrian spies everywhere, and these new ideas could only be spread by secret societies. Many of those who belonged to the party of "Young Italy," which Mazzini founded, were thrown into prison. Mazzini himself was exiled, and spent much of his life in London. But wherever he was, he guided "Young Italy" by his writings and taught his followers to work for a united Italy.

First Revolutionary Movements.—In 1848 the French in Paris had once more risen against the monarchy that had been imposed on them after the fall of Napoleon. They established a republic, and their example led to risings of the people all over Europe. In Italy most of the rulers were forced to give their peoples constitutions. The Austrians were driven out of Milan, and the King of Sardinia and Piedmont, the one Prince who was a true Italian, put himself at the head of the patriots. Most of the states in the north joined him; but he was not strong enough to defeat the well-trained Austrian army, and at the battle of Novara he was utterly defeated. The hopes of "Young Italy" were crushed, and the old King of Piedmont gave up his crown to his son Victor Emmanuel.

In Rome the people had risen against the Pope, driven him out and set up a republic with Mazzini's help. But the Pope found a friend in the nephew of Napoleon, who had just been chosen President of the French Republic. He sent French troops, who won back Rome for the Pope. All hope of freedom and unity for Italy seemed over, and Austria was triumphant.

Victor Emmanuel.—The young King of Sardinia

and Piedmont, Victor Emmanuel, was very different from the other rulers of Italy. He wanted to be a true friend to his people and to rule them well. He was helped in his reforms by a wise minister, Cavour, who had travelled much and studied the ways of other countries. Those who longed for better things for Italy began to look hopefully to Victor Emmanuel and Cavour. But Cavour was wise and would not be hurried, and he

COUNT CAVOUR

knew that the little kingdom of Sardinia and Piedmont alone could not be successful against Austria. Victor Emmanuel was a good soldier and did much to improve his little army. He found a friend in France, where the President had succeeded in getting himself made Emperor as Napoleon III. Napoleon now agreed to help the Italians against Austria.

The Defeat of Austria.—When Victor Emmanuel opened his Parliament in 1859, he told it that it was impossible to be deaf to the cry of anguish

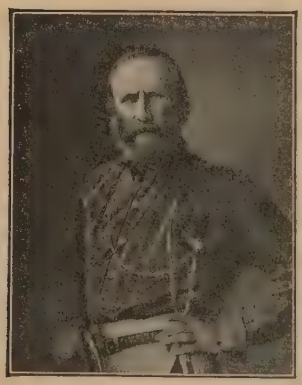
that came from many parts of Italy. His words were greeted with enthusiasm. All present sprang to their feet with passionate cries of devotion. Austria, angry at the growth of Victor Emmanuel's power, had bidden him disarm his soldiers if he wished peace to be kept. But now Cavour felt that the time had come to defy Austria. The Sardinian army was bidden to march into Lombardy.

VICTOR EMMANUEL II.

The Emperor of the French himself brought French troops to help his ally; and he and Victor Emmanuel led their armies to fight the Austrians. They won two great battles at Magenta and Solferino. But then Napoleon III. thought that he had done enough. He made a truce with Austria at Villafranca by which it was agreed that Lombardy should be united with Piedmont and Sardinia, but Venice was left to Austria, and the other Princes were undisturbed.

Cavour was indignant, and would have nothing

to do with this treaty. But Victor Emmanuel was wise enough to see that for the moment he must be content. The next year, the other states in North Italy of their own accord joined the kingdom of Victor Emmanuel, and Cavour saw that his master had been right. But it was a bitter moment for them both when they were forced to give up to Napoleon III., as payment for his friendship, Savoy on the French side of the Alps and a bit of the coast of the Mediterranean between Mentone and Marseilles. The Italian patriots abused Cavour as a traitor for yielding, but he was powerless.



GARIBALDI

Garibaldi wins the Kingdom of Naples (A.D. 1860).—Amongst those who had fought for the liberation of Italy was the brave soldier Garibaldi. He had gathered round him his own band of followers, brave men who were ready to follow him anywhere. They wore no regular uniform, but were distinguished by their red shirts. Garibaldi's courage and skill as a leader made him the hero of Italy. The peace of Villafranca had done nothing to help the people of Naples and Sicily, who suffered under the most hideous tyranny, and next year the Sicilians rose in revolt. Garibaldi determined to go to their help. Cavour could not allow him to go, because Victor Emmanuel was supposed to be at peace with Bomba, King of Naples and Sicily; but he gave secret instructions that his

going was not to be prevented. Garibaldi landed in Sicily and carried all before him. He crossed to Naples, and there, too, he was everywhere victorious. Bomba was driven out, and Garibaldi was named dictator. Then men wondered what he would do next. Mazzini wanted him to proclaim a republic. Cavour was afraid that in the pride of victory he would march to Rome and turn the Pope out, for then the French Emperor would interfere to defend the Pope, and all that had been gained for Italy would be lost.

Cavour thought it well to send some troops south to be ready to keep order. So when Garibaldi had finally defeated Bomba and marched north, he met Victor Emmanuel with his army. To him he gave up the kingdom he had won, which he called a new and brilliant jewel for his crown. Garibaldi having done his work, asked nothing for himself, and went back quietly to his home in the little island of Caprera.

United Italy.—Italy, with the exception of Rome and Venice, was at last united. The capital, which was first at Turin, the chief city of Piedmont, was moved after a few years to Florence. The government was arranged as a constitutional monarchy, much like that of England. Some, especially Mazzini and his followers, were bitterly disappointed that united Italy was not made a republic, and Garibaldi could not be content so long as Rome was left to the Pope and Venice to Austria. But Victor Emmanuel and his successors have ruled as true constitutional monarchs. Italy has been as free as it would have been under a republic, and many years did not pass before Venice was taken from the Austrians and made part of the kingdom of Italy.

When Napoleon III. lost his power and could

no longer defend the Pope with French soldiers, the Italians entered Rome, and it is now the capital of Italy. Unfortunately the Pope has always refused to accept the new state of things. The great church of S. Peter and the palace of the Vatican, with its wide gardens, are left to him, and there he lives without ever coming outside.

CHAPTER XXXI

BISMARCK AND GERMAN UNITY

Principal Dates:

1864 A.D. War between Prussia and Denmark.
1866 A.D. War between Prussia and Austria.
1866 A.D. The Battle of Sadowa.
1870 A.D. Outbreak of the Franco-German War.
1871 A.D. The Surrender of Paris. The Treaty of Frankfurt.
1871 A.D. The King of Prussia becomes German Emperor.
1888 A.D. The Accession of William II. of Germany.
1890 A.D. The Resignation of Bismarck.

The Rise of Count Bismarck (A.D. 1815–1898).—The Congress of Vienna (1815), which settled the affairs of Europe after the fall of Napoleon I., had bound together the different princes of Germany in a confederation. But the confederation did not mean very much, and the states were really quite independent of one another. More and more Prussia became the leading power in Germany, and at last there arose a man in Prussia who was to succeed in uniting Germany in one great empire. This was Otto von Bismarck, who belonged to a noble Prussian family. He was a big, strong man, who eat and drank a great deal, and could bear any amount of fatigue. He had a tremendous will, and when he

wanted anything he knew how to get it. In his youth he was wild and loved to amuse himself, and he enjoyed a free, open-air life. But he soon showed what a strong, able man he was. He was sent as ambassador to Petersburg and then to Paris, so that he learnt much about the affairs of other nations, and their relations with one another, and began to see

PRINCE BISMARCK

clearly what must be done to make Prussia a great power. From Paris he was called back to Berlin by his King, William I., who made him chief minister of Prussia. His first care was to reform the army, for he had made up his mind to make war on Austria as soon as he could find an excuse, and to unite all Germany under the guidance of Prussia.

He said that the questions of the time would have to be decided by blood and iron, and he came

afterwards to be called the man of blood and iron. The Prussian Parliament would not give him the money that he needed for the army, but he did not care about the rights of Parliament and managed to get his money without it. He paid no heed to the complaints of the members, who hated him for the way in which he bullied them.

War with Denmark (A.D. 1864).—The first war in which Bismarck made Prussia engage was with Denmark, because the King of Denmark claimed the provinces of Schleswig and Holstein, which others thought belonged to Germany. Austria joined Prussia in this war, and Denmark had to give up the provinces. Then Austria and Prussia disagreed as to what should be done with them. Bismarck settled the matter by sending Prussian troops to take possession of Schleswig and Holstein, and then declared war on Austria.

COUNT VON MOLTKE

War with Austria (A.D. 1866).—The Prussian army was commanded by General Moltke, who was as great as a soldier as Bismarck was as a minister. He led his army from one victory to another, and the war was finished in seven weeks. King William and Bismarck were both present at the battle of Sadowa, when the Austrians were completely

defeated. The old King watched the battle calm and unmoved, whilst the shells whizzed round his head. When peace was made, some new lands were added to Prussia, and the states of North Germany were bound together in a new confederation. From each state men were sent to the Reichstag, an assembly over which Prussia presided, and which decided the affairs which concerned them all. Each state had its own government for its own affairs. From this confederation Austria was shut out.

War with France (A.D. 1870).—Napoleon III., Emperor of the French, watched with jealousy the growing power of Germany. His ambition was to gain glory by winning new lands for France, and making the Rhine its boundary. Bismarck knew well that before long there must be war between France and Germany, and exerted himself to be ready for it. The French Emperor found an excuse for the war in a proposal that was made to give the crown of Spain to a Prussian prince. When he declared war, all Germany rose to the support of the King of Prussia, and even the Southern States, which did not belong to the Confederation, joined in the war against France.

General Moltke and his armies were ready, and quickly marched over the border. They won battle after battle over the French soldiers, who till then had been considered the finest in Europe. Bismarck and the old King accompanied the army, and the Crown Prince of Prussia was one of its bravest generals. Napoleon III. was also with his army, which was surrounded and so completely defeated at the battle of Sedan, that he himself and the army had to surrender as prisoners of war. In a weaver's cottage by the roadside, Bismarck and the Emperor met to

discuss the terms of surrender. Bismarck would not allow the Emperor to see the King of Prussia till all was settled. He was afraid lest the King might be persuaded to grant easier terms than he thought wise.

The Siege of Paris.—When the people of Paris heard of the defeat of Sedan, they at once overthrew the empire. The Empress had to flee from Paris, and a republic was proclaimed. They knew that the Germans were marching on Paris; but they declared that nothing should make them yield an inch of their land or a stone of their fortresses to the invader. The German army surrounded Paris, which was defended by strong walls and many forts. The King and Bismarck lodged at the great Palace of Versailles, near Paris. The French gathered new armies, and made desperate efforts to defend their capital and drive out the Germans, but without success. Paris was bombarded by German guns, and famine forced the city to yield. Peace had to be made on Bismarck's hard conditions. France had to pay an enormous sum of money to Germany, and to give up part of Lorraine and the province of Alsace, which Louis XIV. had won from Germany.

WILLIAM I.

The King of Prussia becomes German Emperor (A.D. 1871).—Whilst he was staying at Versailles during the siege of Paris, deputies came to the

King of Prussia from the German Reichstag, to ask him to make Germany one by consenting to become Emperor. The Princes of Southern Germany joined in the request, and in the great hall at Versailles William I. was solemnly proclaimed German Emperor.

It was hard for France to submit to this peace, and give up wide lands to Germany. For years it seemed as if war must break out again, and that the French would never rest content till they had won back what they had lost. But Bismarck had now got all that he wanted, and was determined to keep the peace of Europe. The large sum of money paid by France helped to make Germany rich and prosperous, and enabled Bismarck to build a great fleet. Education was improved, manufactures were developed, and Germany under Bismarck's guidance began to direct the affairs of Europe, and it seemed as if no one could resist Bismarck's will. He had hard work to do in getting order into the affairs of united Germany. He liked to do everything himself, and as Imperial Chancellor managed both home and foreign affairs. When his old master died, he still remained Chancellor during the brief reign of his son the Emperor Frederick, and when the young Emperor William II. succeeded, it seemed as if Bismarck's power was as great as ever.

The Resignation of Bismarck (A.D. 1890).—But William II. was determined to be his own master, and differences soon arose between him and Bismarck. Bismarck would not give in to the Emperor's wishes, and said that he had only remained in office because of his promise to the old Emperor to serve his grandson. Then the Emperor said that he must ask him to resign. He expressed immense

gratitude for his services; but Bismarck could not forgive him. He said that he had been driven away like a dog, and he spent his last years in proud retirement.

After the war with Germany, France passed through a troubled time before she could get a settled government again. But in time the different political parties grew content with the rule of the Republic. The wealth of the land made it possible for the French to pay off quickly the large sum of money demanded by Bismarck. Since the war between France and Germany, no great war has disturbed the peace of Europe, and on the whole the condition of the people has everywhere improved. But the fear and the jealousy which the different nations still feel of one another leads them to spend vast sums of money on keeping up great armies and building mighty fleets. In time, we trust, those who understand that only through peace can Europe prosper and develop, will make their voice heard, the armies will be disbanded, and the nations of Europe will dwell side by side in peace without fear of one another.

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